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CANADA'S NATIONAL JEWISH NEWSPAPER

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CANADIAN JEWISH NEWS

THE CANADIAN JEWISH NEWS
FRIDAY, FEBRUARY 21, 1969
The 3rd day of Adar 5729
Sidra: Terumah
Candlelighting:
Toronto 5:38
Montreal 5:15

• LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • 15¢ • FRIDAY, FEBRUARY 21, 1969

an editorial

TRAGEDY IN ZURICH

The bloodshed at Zurich's International Airport Tuesday evening is on the conscience of the so-called United Nations Security Council. When the Council condemned Israel for "killing" inanimate machines at Beirut and had failed to express the world's indignation at the murder in Athens, the Arab "guerillas" took this decision as an encouragement to pursue their terror against innocent travelers without fear of retaliation. Yet world opinion now must realize, though belatedly, that the Beirut action was a move to defend freedom of navigation in the air.

●

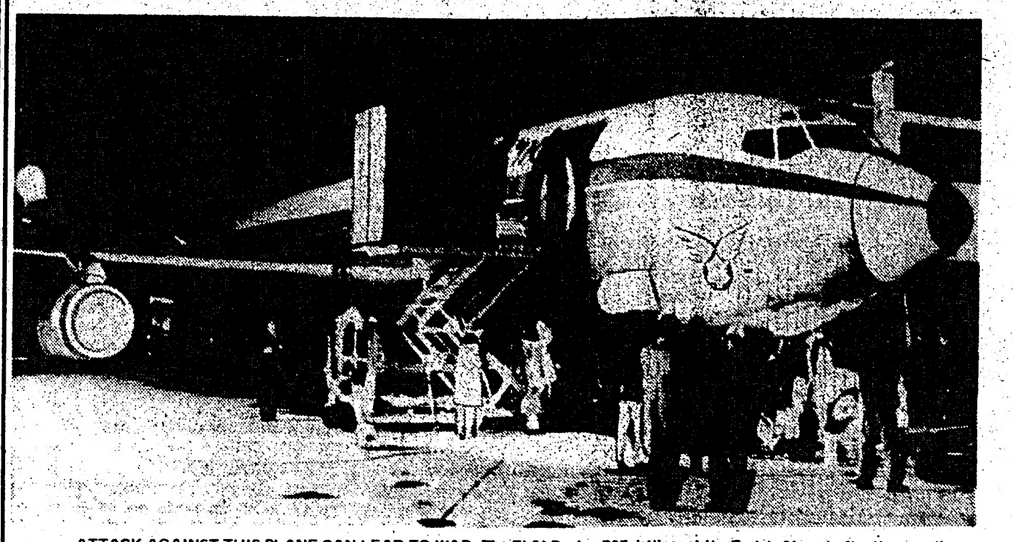
There can be no civilized society when planes are hijacked and passengers attacked. Certainly Israel, if it acts in self defense against the latest outrage in Switzerland, will not owe any apology to the hypocrites at East River including U Thant and the entire gang of diplomats representing dictatorial regimes.

●

We mourn the young life of the misled young Arab who fell as an emissary of a political Murder Incorporated organization and who, if properly educated, could have joined the army of builders of peace in the Middle East instead, builders of peace for Jew and Arab alike.

Terror Reaches Here

TORONTONIANS ARE THREATENED



ATTACK AGAINST THIS PLANE CAN LEAD TO WAR.-The El Al Boeing 707 Jetliner at the Zurich Airport after the assault by an Arab terrorist gang with submachine gunfire on Tuesday night. One Arab attacker was killed by an Israeli security officer. The other raiders were arrested. The "Liberation Front" used the facilities of the Jordanian and Lebanon radio to take credit for the attack.

PROMISE "ZIONISTS" WILL HANG; GIVENS, LEWIS, PHILLIPS, EDITOR CALLED "CHRIST KILLERS"

Canadian Jewish News exclusive report

The lunatic fringe in service of the international conspiracy to destroy freedom and free institutions is reaching out its ugly claws covering practically the entire globe.

In Montreal it seems some so-called terrorists, possibly trained in Algeria, are doing their utmost to smear the legitimate, democratic nationalist forces in Quebec.

Here in Toronto persons prominent in the community have been threatened by anonymous letters that they "will hang" because they condemned the murder in Iraq.

One letter is signed, "Allah Sirhan Sirhan watches you."

Whether there is any connection between Sirhan Sirhan, accused murderer of Robert Kennedy, and the El Fatah, or a branch of it or not, the trial in Los Angeles may prove.

What is definite from anonymous letters in possession of The Canadian Jewish News is that the Conspiracy against Western democracy and its tradition of ballot instead of bullet is being challenged by operators, agents and the lunatic fringe in both Montreal and Toronto.

It is of utmost urgency that the RCMP and local police investigate the most recent manifestations of this terror by mail before anyone to whom Sirhan Sirhan is a hero actually emulates his example here in Toronto.

Some may laugh off the threats received in the mail by Torontonians, letters now filed by The Canadian Jewish News.

Following are some examples of the prose contained in these anonymous threats:

. "Why do the Jews cry when they get a few Jews murdered...? "

. "All the Jewish propaganda in Canada and the U.S.A. are (?) bull-it...you f—ing Jews are all thieves...some day you will all get it..."

. "Remember eye for an eye a tooth for a tooth."

While the anonymous correspondents all attack "Zionism" and follow the El Fatah propaganda line, this "literature" (by the way, obviously written by foreigners, probably students) also includes such slogans as, "Jews go back to your so-called Israel."

The same writer adds that "some day you will have to give the stolen land of Palestine back to the Arabs."

Other quotes:

. "How about the murder on Calvary of Jesus Christ? "

. "No more Christ killers in Canada."

One whose threats are expressed in better English enumerates the following Christ killers:

M. J. Nurenberger, editor of The Canadian Jewish News;
David Lewis, leader of the NDP;
Stephen Lewis, M.P.P.;
Herb Gray, M.P.;
Former Mayor Nathan Phillips;
Former Mayor Phil Givens.

This letter concludes with a new slogan:

"Kill all Christ killers! "

It perhaps is time for the police to investigate immediately the source of this evil before anything happens in Toronto.

Rabbis In Moscow

RED POLICY CHANGE?

by the CJN diplomatic editor

The Soviet Union seems to be making an effort to convince the Israelis to accept the Big Four talks on the Middle East, according to diplomats. The invitation to a number of leading rabbis to visit Moscow is considered by experts as a part of the Soviet activities to "solve" the Arab-Israeli conflict according to their plan.

The rabbis scheduled to arrive in Moscow today (Friday) officially will attend a 75th birthday celebration in honor of Chief Rabbi Yehuda Leib Levine. Leading them is an Israeli citizen and Sephardi Chief Rabbi Yitzhaq Nissim, Iraqi born and one of the most eloquent exponents of keeping all the territory conquered from the Arabs. Others are: British Commonwealth Chief Rabbi Immanuel Jacobovits; Elizabeth, New Jersey, Rabbi Pinchas M. Teitz, a leader of America's Orthodox rabbinate.

Invitations were issued in the name of the rubber stamp president of the Moscow Jewish community.

This is the first time in the history of the Soviet Union that non-Communist Jewish leaders from abroad are invited to Russia.

The fact that Israel's foreign Minister Abba Eban issued a diplomatic passport to Chief Rabbi Nissim and asked him to accept the invitation (the USSR has no diplomatic relation with Israel since the Six Day War) shows that something is brewing in Moscow-Jerusalem rapport.

MOSCOW chief Rabbi Yehuda Leib Levin

One theory is, Moscow is tired of the Arab non-cooperation in ending the state of war. Another, Moscow expects the Four Power conference to give the Arabs a paper victory thus establishing itself as a Middle East power with America's blessing.

Despite U.S. acceptance in principle of the Four Power-Middle East activities, Washington is said to be moving very cautiously.

A third consideration is Russia's fear of China and thus in her interest a quick solution of the Middle East conflict is imperative.

In Jerusalem Premier Levi Eshkol sent a note to President Richard Nixon warning the United States against an "imposed solution".

U.N. Mediator Jarring may support Eshkol by resigning as Israel believes only in direct Arab-Israel agreement.

Also in Jerusalem Gen. Moshe Dayan warned Egypt not to provoke any incidence at the canal under the guise of clearing it. Israel will not allow any activity there without her consent, he said.

Commentary

by M. J. Nurenberger

OPERATION: RESCUE

The experience of World War II should determine our consideration of all assurances and promises concerning the rescue of the Jews kept hostages by dictatorial Arab regimes. In dealing with these governments or with problems created by these rulers, one never should forget that for twenty-one years not one of them has hesitated for a moment to offer on the altar of political expediency their own "brethren"—the hundreds of thousands of Arab refugees lingering in camps. If the Arab refugee problem has not been solved because of the intransigence and politicians' calculations by those in power in certain Arab countries, how can one expect compassion and humaneness on their part towards the Jews remaining under their knout?

To place all the blame for the tragedy of the Jews still alive in Syria, Iraq and Egypt upon the dictator in Bagdhad would be playing into the hands of Nasser. For it is in Egypt where thousands of Jews still are deprived of their basic human rights and where hundreds of them are kept in prison without any charge.

****

The Canadian Government has made it known that it "considers" steps for the rescue of those hostages. The Government of The Netherlands went further: it contacted the High Commissioner for Refugees in Geneva and officially informed him that this most overpopulated country in the world will accept all Iraqi Jews if released.

Ottawa was less clear. It is maintaining a position that the less said in public about this issue the stronger the chance for the evacuation of potential victims from those countries.

****

The next few weeks will prove whether the policy of quiet diplomacy has worked. If not, we should remember at its worst the official statements and protests during World War II--from the tragic failure of the Evian Conference in 1938 to the end of the Final Solution. The victims of Hitler's maniacal terror were not helped by such statements as given recently to the Canadian Jewish Congress or, before that, to The Canadian Jewish News.

There must be a way—and there is a way—of demanding the release of the captives of present day Babylonia "who weep at the rivers" and are forced "to remember Zion", as well as those of Egypt and Syria.

****

I have no doubt that the Government of Canada is imbued with the sense of goodwill and would like to rescue these hostages. I can wait—but can the Jews in the Arab countries be left waiting and wondering what we are doing?

A survivor from Auschwitz once told me that when he was in camp he kept cursing the American Jews for their business-as-usual attitude with regard to those who were locked within the Fortress Europe because no one accepted them.

I don't know how long the opportunity for removing those threatened by semifeudal regimes in Arab countries will last. Yet apparently we are satisfied with statements in lieu of immediate Operation Rescue.

As I said upon another occasion, the crimes and horrors perpetrated not only in Iraq but also in Egypt and Syria are not a Jewish issue. Moreover the Christian conscience heard following the public hangings in Iraq does not impress me, just as American Negroes are unimpressed by love declarations of certain white sympathizers. However the American Negroes seem to have leadership. What we have is publicity.

INFLUENCING NEW LEFT

LABOR'S ARAB LOBBY

by Paul Rose, M.P., London

Political motivation is a complex problem, and to analyse what factors determine the causes which particular Members of Parliament espouse may be a question for the psychologist rather than a fellow-Member. Much may depend on sentiment -- an exciting trip to exotic places with warm hospitality; sympathy evoked by the plight of refugees or a rigid ideology into which all political phenomenon must be made to fit. The recently formed Labor Middle East Committee in the House of Commons is no exception.

Numbering eighteen -- about 6 per cent of the Parliamentary Party -- it shows no sudden accretion of support. If most of the members are predictable, they have little in common other than opposition to the Israeli viewpoint on the Middle East. From Mr. R. Mitchell to Mr. J. Dickens, they extend from the far Right to the extreme Left of the party. Few are trade union members. This may, however, be a consequence of trade union concern with more immediate economic problems rather than by reason of the cordial relations which have always existed between the TUC and the Histadrut.

What they certainly are not -- and too many Jews are prone to place all opposition to Israel in this category -- is a rabid bunch of antisemites.

It would be foolish to suggest that there are no Labor Members harboring the sort of prejudice we have come to expect from the far Right of the political spectrum. It was the apparent combination of German nationalism and socialism that attracted many at the early stages to the ranks of Adolf Hitler. No doubt there is still a strain of subconscious thought among some on the Left which identifies Jewry with capitalism -- the same kind of stereotype that allows John Grigg, in "The Guardian", to write inanities about the rapacity and arrogance of Jews, or others to identify Jews with revolution and Bolshevism.

It is interesting to note, on a quick analysis, that the one surprise among the list in this new group, Mr. William Wells, is the only one among them to have voted against the slaughter of animals Bill. Including Mr. David Ensor, who introduced the Bill, seven of them supported it -- Mr. Will Griffiths, Mr. F. Hooley, Mr. R. Hughes, Mr. Colin Jackson, Mr. David Watkins and Mr. William Wilson.

But all that this tells us is something about their apparent insensitivity to the issue of religious freedom. After all, pro-Israelis like Mr. John Ellis and Mr. Eric Heffer and one member with a Jewish background supported that Bill on the basis of sincerely held convictions about cruelty to animals.

Among the group there is only one member who carries much weight in the Parliamentary Labor Party -- Sir Dingle Foot, the former Solicitor-General. That this distinguished champion of the underdog, deeply opposed to racialism, should find himself in this lobby gives us a clue to such radical and thoughtful members as Mr. Dickens, Mr. J. Ryan and Mr. F. Judd. Mr. Jackson, a much-travelled Arabist, is perhaps in a special category because of his long-standing interest in the Arab world. But all four have a record, like Sir Dingle, of opposition to racial and religious oppression. They stand poles apart politically from the one name surprisingly missing from the group, Mrs. Margaret McKay.

In a recent debate this lady advocated the "return" of Jews from Israel to Europe, notwithstanding that most of them were born in the Middle East. She is as much at home among fuedal sheikhs and monarchs as in her constituency of Clapham.

The problem is that there are members who honestly regard Israel as a sort of Rhodesia, with General Dayan playing the role of Mr. Lardner Burke. That they are appallingly wrong does not alter the sincerity with which this view is held. One cannot expect them to have read Borochov or to have lived in a kibbutz for six months, or to understand the virile, democratic and largely socialist spirit of Israeli life.

Few of them have more than a superficial knowledge of Zionism or Arab nationalism. Thus the ex-Mufti of Jerusalem, although a Nazi collaborator, can be held to represent a progressive movement, while the National Liberation Movement -- as Gromyko once termed the Zionists -- are tools of imperialism. It is all part of the new demonology which can accept military dictatorship in Cairo or Baghdad, but not in Athens or Madrid.

Mr. Dickens is, however, known to have protested at the character of posters in the streets of Cairo; he defended Israel's right to exist in peace against strong opposition at a peace conference in Japan. His position is not untypical of the idealists among the group. They have yet to discover that racialism -- even of the Cairo variety -- cannot be marginal to an ideology. They would weep genuinely if Israel were to relive the Warsaw Ghetto, but they cannot accept her victory and the military necessities implicit in her situation.

Like Mr. R. McLennan, a thoroughly decent, industrious and likeable back-bencher, they are genuinely appalled at the suffering of the Arab refugees in the Jordan valley. I doubt whether, during his visit, he was told of the seven hundred thousand Jews from Arab countries absorbed by Israel or the persecution of the pitiful remnants of these once-large communities.

Mr. Christopher Mayhew, chairman of the group, who was Under-Secretary of State for Foreign Affairs in 1948, is consistent in his attitude. He has at least gained one convert, the vice-chairman, Mr. William Griffiths, who in 1948, along with most of the Labor Left, opposed Bevin and Mayhew. These gentlemen plainly resent the violent reaction they frequently provoke. Not appreciating the sensibilities of a people who have never lived free from the shadow of extermination, they, in turn, react at what they consider to be unfair pressure.

Those with tidy minds find the Jewish anomaly difficult to grasp. It disturbs them, and they react accordingly. What is particularly sad is that among this group, as with the Left-wing "Tribune" and the Movement for Colonial Freedom, there are many who, with the best motives, are giving comfort to those who act against the true interests of both Arab and Jew in the Middle East.

It would be sadder still were it not for the overwhelmingly large group of Labor M.P.s who, through the Labor Friends of Israel, have learned admiration and respect for the achievements of a tiny State which shares so many of the ideals upon which their own party is built.

While Labor Members who have supported either Israel or the Arabs have taken sides with some passion, few Conservatives have been moved to participate. Chief exceptions have been Messrs. Walters and Gilmour, whose attacks on Israel are more vitriolic and persistent than from any Labor Members, with the possible exception of Mr. Hooley and Mrs. McKay.

Unlike most of the Labor members, the Tory Arabists seem more intent on disseminating anti-Israeli propaganda than in trying to find a solution to the conflict. Mr. George Currie, an Ulster Unionist, is another who recently put forward the Arab case in a Commons debate.

Leading Tory Arabists like Mr. Anthony Nutting and Mr. William Yates, the former M.P. for the Wrekin, are happily no longer in the House. Nevertheless, while the majority of Conservatives undoubtedly sympathized with Israel during the Six Day War, they have with a few exceptions rarely demonstrated any great enthusiasm for the State of Israel.

What is most apparent, however, is that this is one of those issues that not only cuts right through traditional party lines but even through intra-party divisions where individual reactions are all that count. In recent times I can think only of the Nigerian war as an issue which produced such intense reactions quite unconnected with the normal divisions of opinion in the House.

WILL ADDRESS MEETING IN TORONTO.-Gideon Hausner, M.K., former Attorney General of Israel and prosecutor of Adolf Eichmann, who will address a mass meeting this coming Tuesday evening at Beth Tzedec Synagogue. The event is being sponsored by the Israel Histadrut Campaign.

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SERVICE FOR LIFE.- Rabbi Erwin Schild, spiritual leader of Downsview's Adath Israel Congregation, who, after twenty years' service, has received recently a life tenure from the congregation. A member of the Rabbinical Assembly, Rabbi Schild is one of its representatives on the Board of Overseers of the Jewish Theological Seminary and is president of its Canadian division.

TORONTO SYNAGOGUES AND ORGANIZATIONS

KIDDUSH

Tomorrow morning after services, Shaarei Tefillah Brotherhood will sponsor a kiddush. Al Sugar is chairman.

PURIM PARTY

On Sunday evening, March 2nd, 4:45 p.m., Torath Emeth Sisterhood will tender a Purim banquet. Program will include: Eitz Chaim Young Girls' Choir directed by Miss Burak; a Purim Spiel; costume parade; movie.

GRADUATES

Graduates of Eitz Chaim Yeshiva Day School are: Dinah Bleeman; Sarah Bobrowsky; Hedy Davidowitz; Esther Frankel; Chana Grunberger; Bathsheva Hajdu; Tzinnah Jacobovitch; Shirley Koplovits; Joy Korolnek; Naomi Laker; Rachel Langer; Debbie Markovic; Sarah Mezie; Esther Myski; Brenda Nussbaum; Ruchama Nussbaum; Sharon Rais; Brocha Spitzer; Naomi Stefansky; Rijka Stern; Miriam Weinber. Also: Ruth Weiss; Helen Zolty; Benjamin Applebaum; Solomon Domb; Max Eisner; George Greenwald; Hersh Kanner; Avrom Kastner; Sammy Kopstick; David Mann; Sam Mann; Moshe Pollack; Sam Radzinsky; Joseph Rosensweig; Martin Schlagbaum; Simon Schonblum; Larry Shemen; Morris Sosnovic; Sandford Spiegel; Moshe David Szydlow; Dov Weitner.

At the recently held graduation exercises, Harry P. Botnick was chairman. Rabbi Morton Green of Hamilton was guest speaker. Rabbi M. Z. Ochs delivered an address. Stephen E. Berger brought greetings on behalf of the United Jewish Welfare Fund and Board of Jewish Education. Students were congratulated by Rabbi Nussbaum.

Abe Bleeman distributed the diplomas; Chil Elbaum, awards for scholastic achievement. Shirley Koplovits was valedictorian for the girls, Simon Schonblum for the boys.

Scholarship recipients are: Moshe Pollack for excellence in Hebrew; Moshe David Szydlow for excellence in Gmorra; Ruchamah Nussbaum for excellence in general studies; Brocha Spitzer for excellence in Hebrew; Sandford Spiegel, for excellence in Hebrew; Tzinah Jacobovitch for excellence in Hebrew and general studies; Rachel Langer for excellence in Hebrew and general studies; Simon Schonblum for excellence in Hebrew; Joseph Rosensweig for excellence in Hebrew and general studies; Hedy Davidowitz for excellence in Hebrew; Brenda Nussbaum for excellence in Hebrew and general studies; Ruth Weiss for excellence in Hebrew and general studies; Larry Shemen for excellence in Hebrew and general studies; Sam Mann for excellence in Hebrew and general studies.

Special awards went to Helen Zolty for Midoth and Solomon Domb for effort. Extracurricular awards: Heshy Kanner, Simon Schonblum, for music; Larry Shemen, Moshe Pollack, for leadership in junior minyan.

CELEBRATION

Next Friday and Saturday, February 28th and March 1st, Clanton Park Synagogue will mark the anniversary of its dedication with a weekend celebration. Special guest will be Ben Zion Shenker of New York, a foremost authority and interpreter of Modzitzer Hassidic melodies. He will serve as cantor.

An Oneg Shabbat and panel discussion will be held Friday evening. Panelists will be comprised of the synagogue youth who have spent the summer in Israel. Topic: Clanton Park Synagogue Youth Looks at Israel.

A melava malka will be held Saturday evening. Guest speaker will be Rabbi Meyer Berglass of Shaarei Tefillah.

SPEAKER

Yesterday Pesach Schindler spoke at Adath Israel Congregation as a guest of Brotherhood. Assistant director, Department of Education, United Synagogue of America in New York, he spoke on: Aliyah -- Israel and Personal Fulfillment.

GUEST

Next Thursday Dr. Frank Talmadge of the University of Toronto will address Adath Israel Congregation. Topic: The State of Israel and the Jewish Destiny.

BREAKFAST

B'nai B'rith Canyon Lodge will hold its speaker of the Year breakfast this Sunday morning. Guest speaker will be Philip Givens, Q.C., M.P.

DIALOGUE CONFAB

A dialogue conference, A Roman Catholic, Anglican, United, Jewish Relationship, will be held this weekend, sponsored by the Christian Jewish Dialogue Program of the Anglican Church. Coordinator is the Rev. Roland de Corneille.

Tomorrow the dialogue will begin with Hovdala services at Holy Blossom. Rabbi Plaut will speak.

It will be resumed on Sunday morning with a mass at the Holy Rosary Roman Catholic Church. In the evening the dialogue will be held at a United Church service at the Anglican Grace Church on the Hill. Participants are: Suffragan Bishop Lewis Garnsworthy; Dr. Agnes McQueen, Deputy Moderator of United Church; Father Arthur Gibson, acting chairman, Graduate Department of Theology at St. Michael's College.

GUEST IN TORONTO.- Rabbi Chaim Friedlander, Rosh Yeshiva and founder of Yeshiva Torat Emet, Bnai Brak, Israel, who will speak on, New Trends in Jewish Education, at a Melave Malka sponsored by the Rabbinical Council and Toronto Chapter of Orthodox Scientists, Saturday evening, February 22nd, at Clanton Park Synagogue.

Dateline: Israel

OPPOSITION

BY MOSHE RON

Tel Aviv.- For five years now the unsatisfied elements in the National Religious Party (Mafdal) are waiting for a Party conference of Mizrachi-Hapoel Hamizrachi. The young and angry functionaries of the Party especially have demanded such a conference in order to obtain power. After some stormy sessions, elections finally were decided upon. But it was agreed that 137 leaders of the Party, such as Ministers, Knesset members, chairmen of Party institutions, members of the Jewish Agency, need not be elected but may become delegates automatically in the forthcoming Party conference.

The opposition of the young functionaries opposed this resolution. They summoned the Party leadership to a Din Tora before the Tel Aviv rabbinate. The Rabbinical Court, consisting of Rabbis Kaliz, Mizrahi and Nadaw, listened to both sides and concluded that the decision was a matter of the Party institutions.

The opposition appealed to the Rabbinical High Court in Jerusalem against this judgment. The High Court, consisting of Chief Rabbi Nissim and Rabbis Eljashar and Goldschmidt, annulled the judgment of the Tel Aviv Court requesting it to reconsider.

Thus it was decided to annul all 137 mandates of the Party leaders because their automatic participation in the conference is contrary to Party rules. Since all the Party leaders are without representation in the conference and cannot be elected again (elections for the conference took place two months ago), it may be necessary to postpone the conference (set for March) and arrange new elections. Now the opposition fears that such reelection with the participation of the Party leaders as candidates may rob them of their spectacular success of the elections at which time they received twenty-five percent of the votes.

But how can one hold a Party conference without its leaders, like Moshe Shapiro, Dr. Josef Burg, Dr. Zerach Warhaftig, Benjamin Schachar, Moshe Unna, Michael Chazani, S. Z. Shragai, Moshe Krone, and others? The Party leadership is seeking a solution. It may appeal again to the Rabbinical High Court in Jerusalem or it may choose another course in order to avoid postponement of the conference and reelections.

WHO'S A JEW?

Jerusalem, (JCNS) Any attempt to modify the definition that a Jew is a person born to a Jewish mother or one who has been converted to the faith according to the halacha will be firmly resisted by Israel's Orthodox rabbis.

This stand was re-emphasised by Rabbi I.J. Unterman, the Ashkenazi Chief Rabbi, in advance of the Orthodox rabbinical emergency conference which opened in Jerusalem. Representatives of American Orthodox rabbis are also attending.

The aim of the conference is to consolidate Orthodox opinion against moves to amend the law, arising from the application of Lieutenant-Commander Benyamin Shavit to the Supreme Court to register his two young children as Jews by national group and of no religion.

Although the Supreme Court deferred a decision, the nine judges sitting in the case unanimously recommended in November the deletion of the "national group" entry on identity cards. This, however, was rejected by the Cabinet.

SPIRIT OF FLORENCE

Rome, (JCNS) Rabbi Dr. Abraham Joshua Heschel, Professor of Jewish ethics and mysticism at the Jewish Theological Seminary of America (Conservative), took part in Florence in an international conference on the "Genesis of sudden death, re-animation therapies and related clinical and moral problems".

Leading surgeons, from South Africa's Christian Barnard to America's De Bakey, discussed the issue from a scientific viewpoint, and reports were also contributed by the French humanist, Servier, the Mohammedan, Raja Sahib, and the Catholic, father Ernesto Balducci.

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This rich, full bodied cherry liqueur is most popular as a sweet after dinner drink.

CARMEL

SOVIETS IN RED SEA

London, (JCNS) Two Russian naval vessels, one of them a cruiser, have been sighted in the Red Sea. They are believed to be the same two vessels which recently paid an official visit to both Aden and the Yemen.

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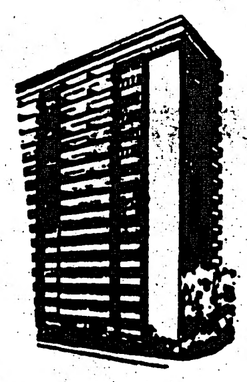

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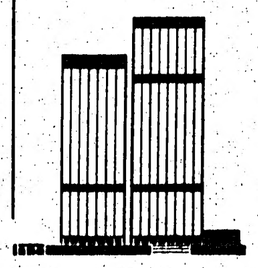

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BOOKS OF THE WEEK

HAROLD NICHOLSON: AN ANTISEMITE AND A ZIONIST?

By D. C. WATT

This third volume of Harold Nicholson's diaries is already climbing to the top of the best-seller lists, where its two previous volumes have preceded it. A detailed reading suggests that any success it may have must be based largely on the success of the two earlier volumes. For the main interest to be found in this volume is akin to the pleasures of a voyeur, as the diaries illuminate in turn all the shabbiest corners of this self-inflated, essentially second-rate, mind.

POLITICAL NOVEL

Harold Nicholson was a mannered writer of the second rank. He has to his credit one brilliant piece of biography, his "Curzon, the Last Phase", to which his life of his father comes a close second, as being more accurate, if less of a tour de force.

His other works include a series of portentously empty and grossly overrated works on diplomacy, one excellent and amazing political novel, "Public Faces", some frightfully correct biographies of historical characters, to which his biography of King George V is a welcome exception, and a distressingly vulgar series of disquisitions on good behavior, the English sense of humor, the age of reason and so on.

He used also to lecture on that most self-revealing of themes, graceful living. At times he only barely escapes from sounding like the intellectual equivalent of those articles in women's magazines which Michael Flanders and Donald Swann have parodied so effectively.

This volume throws most of his worse qualities into the limelight. Despite his own denials and those of his son, he appears as a snob, both about birth and breeding and about power. He was anti-American, regarding them as a tasteless and boorish people, insensitive to the higher qualities, who might one day improve and civilize themselves.

For the vast mass of his fellow-countrymen he had both contempt and a special vocabulary in which to express it. He was obsessed with the spread of "vulgarity", by which he meant anything that differed from his own rather pallid and inhibited attitude to life, though he referred to himself as being "fastidious" rather than "snobbish". And he wanted a peerage so badly that he joined the Labour Party, while disliking virtually all its members and all it stood for, except for Ernest Bevin.

ANTISEMITIC

He was also by a paradox, which was by no means rare among his kind of Englishman, both a supporter of Zionism and an anti-semite. Here one must walk very warily; for he has already been denounced in terms which make absolute nonsense of the whole phenomenon of antisemitism in England. His generation in Britain met Jews at two levels and of two kinds: on the one hand there were the old-established Jewish families, mainly of Portuguese, French, Dutch or German origin, personified by Edwin Montagu's remark that he was not a Jew but an English gentleman of the Jewish faith -- assimilationists in all save their religion -- whose assimilation had already gone very far indeed.

On the other hand were the immigrants from the Russian Pale, recognisably foreign, speaking heavily accented English, with man-

(CONT. ON PAGE 8)

Harold Nicholson, Diaries and Letters, 1945-52. Edited by Nigel Nicholson. Collins.

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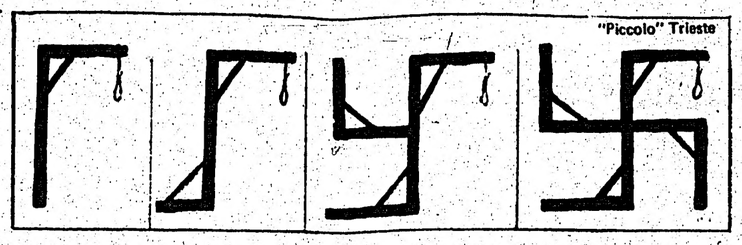

Hussein in trouble

STILL KING?

Nasser's recognition of the El Fatah leader, Yasir Arafat, is not only a public break of the ceasefire agreement signed by Egypt, it is not only factual support for continuous warfare against the Jewish state by the means of terror; it is a dagger in the back of his little brother Hussein.

What actually happened in the Middle East last week when Nasser publicly embraced Arafat is the recognition by Egypt of the terrorist leader as spokesman for the "Palestinian Arabs" and his official support of Arafat's Palestine Liberation Organization which openly opposed a peaceful settlement.

Hussein is in big trouble. He is not in control anymore of large sections of his country which he was fool enough to turn over to terrorist organizations working for Nasser. Now he pulls the hyena by the tail in the hope of saving himself.

Also responsible leaders in Lebanon are starting to worry about the terrorists' occupation of certain areas near the Israeli border.

Are we to believe that Russia does not know anything about this? For whom does Nasser work when he undermines the governments of Lebanon and Jordan?

The West still may be able to save Lebanon and Jordan by promoting peace talks with Israel. It is true, Beirut and Amman may take a risk if they discuss an accommodation with Jerusalem. Yet they must ask themselves: which is the greater risk, peace or a complete takeover by the terrorists of their countries?

Instead of dreaming of changing Nasser, Washington and its allies should contemplate a situation where Arafat would become the leader of Lebanon and Jordan and an agent of Moscow. It is a possibility, and this possibility is ominous in its tragic effects. Then would come the confrontation, undoubtedly.

For the difference of El Fatah and the Vietcong is: the Arab terrorists have no base in Israel among the local population; no matter what they dream, Israel today is a Jewish country and any attack against it in any form would be an invasion and an act of war, not a Vietcong hit-and-run affair.

Also, for the moment there still are Arab leaders among the Palestinians willing to work with Hussein for an adjustment of the situation. This opportunity may disappear if the West allows itself to be lulled into the position of the ostrich in the sand.

Negroes versus Jews

DISENCHANTMENT

BY SEYMOUR SIEGEL

Until recently it was accepted that political liberalism was part of the American Jewish Creed. The American Jew might live like a conservative, but he voted like a liberal. As with so many other rules, the one that the higher a group stands in status, income and education, the more it tends to prefer a conservative to a liberal philosophy, did not, it seemed, apply to the Jew.

The tone of American Jewish opinion, however, has lately undergone a crucial change. The dogmas of liberalism, especially as they apply to the race question, have been questioned by the mass of American Jews, especially in the world's largest Jewish city, New York.

Nathan Perlmutter, the associate director of the American Committee, wrote in a recent article in the New York Times:

"The liberal intellectual community's response to the current racial extremism runs something like this (paraphrasing Barry Goldwater) - unending law and order in defence of justice is no vice; it must be understood in the light of three hundred years of white racialism". Their "response" is not one that liberal Jews are prepared to accept without some serious soul-searching.

Until the recent flare-ups, the Jews of New York felt that they had great political influence and that they had loyal friends in the political establishment, overwhelmingly liberal. However, the opinion of most Jews now is that when the hard-won gains of Jews collide with the upwardly mobile black community, the Jews are sacrificed.

Intense bitterness is felt because, in the view of many, fairness and rationality towards Jews and others are silenced. What compounds the bitterness is that it looks as if the Jew is being sold out, not by the white racialists and reactionaries, the traditional enemies of the Jews, but by the Establishment liberals (including Jews) who, in their zeal to right ancient wrongs, in the words of Perlmutter, "assumed the characteristics of poltical chameleons".

The crisis in the New York public schools has brought to the surface anxieties and resentments among the Jews in the large urban centres of the United States. These fears were sparked by the riots in the racial ghettoes in which the property destroyed was largely Jewish. For good or bad reasons, in many cases, the police of the cities did not vigorously enforce the law, or at least so it seemed.

Instead of condemning the rioters, the liberal establishment condemned the victims. The outburst of violence was seen as a justified reaction to alleged sharp business practices and economic oppression, charges never proved. This caused Jewish resentment and bitterness.

But the shambles of the New York school system was the factor which stirred the Jews of New York more than any other event in recent memory. At the moment the teachers and principals of the world's largest public school system are on strike. The majority are Jewish. The issue is the behavior of a local school board put in charge of the schools in a predominantly Negro and Puerto Rican area, in an attempt at decentralization and transfer of control to local citizens. The local board reacted by removing one hundred teachers, the majority of them Jewish.

The charges against the teachers were vague and, in some cases, frivolous. The teachers responded by striking. Black militants, using the extravagant language of hostility against Whites and Jews, came into prominence. They expressed the aim of complete black control of black communities, which in effect means the removal of Jewish businessmen, school teachers, social workers and politicians.

The Jews of New York saw in the situation a fearful portent of worse things to come. That is why the Jewish community is almost solidly behind the teachers. Albert Shanker, the able leader of the teachers' union, a Jew, is widely admired by the Jewish masses. The situation grows more and more tense every day. The Mayor of New York, Mr. John Lindsay, who until now had enjoyed popularity, was booed at a packed meeting at a Jewish centre in Brooklyn. Antisemitic literature is being circulated, and the anxiety grows.

American Jewry has an elaborate panoply of organizations, with budgets running into millions of dollars, whose purpose is to defend Jewish rights. They carry on extensive research, community relations and publications programs. But, in the eyes of the average Jew, they have, for the most part, not vigorously defended what are seen to be Jewish interests in the current crisis, and their offices are being flooded with complaints.

While some leaders of the American Jewish Committee and the American Jewish Congress have condemned the teachers' union, the B'nai B'rith in full-page advertisements in the New York newspapers, and the New York Board of Rabbis have allied themselves with the teachers' cause. Nevertheless, the Jewish man in the street feels abandoned by those he expects to defend him.

Thus, although he will not vote for Right-wing candidates, because the Jewish ethos is still too deeply ingrained, a significant minority will abandon the Democratic Party.

The Jew will now demand that those who represent him, either in the political structures of the City and State, or in the Jewish organizations, should not sacrifice his legitimate interests in order to right ancient wrongs. He will insist on his rights and on holding on to his gains, won fairly and with great effort.

Jewish leaders will still be able to appeal to the Jew to participate in the struggle for justice for the oppressed. But the Jew will be friendly to those who are his friends. He will demand strong action against extremists in the black community who foment hatred and preach violence. He will be anxious to help to bring equality to all. But he will not permit this to be purchased at the cost of justice and fairness to the Jew.

Mr. Siegel is Professor of Theology at the Jewish Theological Seminary, New York.

ASK THE RABBI

—a JCNS featurette—

Would you say that Jews will have to revise their view of the universe as a result of moon flights?

Following the Jewish *penchant* for answering a question with a question, I am tempted to reply: Is there a specifically *Jewish* view of the universe? Since the Copernican revolution believers have been at pains to defend belief in the significance of the human being in God's eyes even though he can no longer be seen to inhabit a geocentric universe. On the whole Judaism has long made this adjustment without detriment to faith. On the contrary, whatever one thinks of the ethics of moon exploration (i.e., whether the huge sums of money involved could be better employed in alleviating suffering on earth) the achievements of man in this area testify both to human skill and courage and to man's indomitable spirit. The words of the Psalmist are relevant: "When I behold Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast established; what is man that Thou art mindful of him? And the son of man, that Thou thinkest of him? Yet Thou hast made him but little lower than the angels, and hast crowned him with glory and honour" (*Psalms 8, 4-6*).

Of course, if one thinks of God in spatial terms faith is shattered by the new explorations but it is, according to the best Jewish teachers, heretical to think of God in this physical way. When the Russian cosmonaut declared that he had been "up there" and failed to see God he was seeking to refute a view no sophisticated believer entertains. As C. S. Lewis has said in this connection, it is as if one tried to find Shakespeare as a character in one of his plays! Perhaps the questioner means that the moon has now become less mysterious. This is certainly so, and we must recognise as a result that some of the traditional symbolism attached to the moon (e.g., as representing the mystery of Israel's survival) has lost much of its power. But it is hard to see this as in any way a serious loss.

Is it permissible to eat pheasant? What kinds of bird is it permissible to eat?

The list of forbidden birds (they seem to be birds of prey) is given in *Leviticus (11, 13-19)* and in *Deuteronomy (14, 11-18)* but the precise identity of some of these is uncertain. The rabbis (*Hullin 61a*) state that any bird that has no extra toe, no crop, whose gizzard cannot be peeled and which seizes prey and eats it is unclean. The general practice, however, is to refrain in all doubtful cases from eating any bird for which there is no explicit tradition that it is permitted. There would appear to be no reason for prohibiting pheasant, provided, of course, that it has not been shot and shechita has first been carried out.

the lively arts

* THEATRE * MUSIC * FILM

by D. COHN

* The 25th anniversary of Alan Jay Lerner's work in the theater was celebrated last week in New York by 1,500 people including Mayor Lindsay. Rex Harrison and Diahann Carroll led in entertaining the guests. They performed in tribute to the composer and dramatist of My Fair Lady, Camelot, and, On A Clear Day You Can See Forever.

Tickets cost $75. The dinner was held under the auspices of the American Academy of Dramatic Art, in benefit of the training of "deserving young talent".

* M.K. Douglas, 24-year-old son of Kirk Douglas, makes his New York stage debut in, Frank Gagliamo's City Scene, which deals with urban violence. The Off Broadway production is due March 13th.

* Gila Golan, beautiful Israeli actress, swears that there are men stalking the streets of New York snatching false hair off the heads of women and selling them at good prices. She says, "As you know, false hair sells for quite a lot of money. Good wigs and falls cost several hundred dollars, apd they can be sold to a 'fence' for a good part of that sum.

"After having my hair yanked a couple of times by pull-and-run snatch thieves, I've taken to wearing my long hair piled on top of my head. It's attached."

* Anouk Aimee, lovely French Jewish actress of Sephardic descent, is in Tunis filming, Justine.

* What with the Pulitzer prizewinning, The Fixer, currently in film and the movie based on the short story, Angel Levine, going soon before the cameras, Bernard Malamud is doing big time in the movie industry.

Malamud's 1957 novel, The Assistant, will get the cinematic treatment. Elliot Gould, recently estranged husband of Barbra Streisand, will produce it for Universal; Martin Ritt will direct.

Recently Malamud commented on an author's helplessness once a work is purchased by a studio and then assigned to another writer.

"When Brodsky approached me to write the script, I was more than happy. I felt this would give me the chance to experiment since I have a vast curiosity about the movies. I want to put my best work into the script.

"I know I'll face a tough job. 'The Assistant' was a hard novel to write. I see it as a great opportunity to use the same characters and setting in a difficult, challenging medium. I think it will be part of my education."

* Walter Bernstein, co-producer and screenwriter of Paramount Pictures' The Molly Maguires, returns to his home in New York from the West Coast following a year's work in Hollywood and on locations in Pennsylvania on the project.

* Six pen sketches by Franz Kafka, never made public, will adorn for the first time chapter headlines of a new paperback edition of The Trial, his nightmarish story of individuality lost in authoritarian bureaucracy. The drawings are tense angular figures appropriately striking to illustrate the chapters.

Theodore Schocken, publisher of this latest edition, says he does not know when or how Kafka came to draw the figures which represent a prisoner in the dock and persons standing or reclining.

"Perhaps they were doodles, such as he made on his diaries," he said, explaining that the illustrations had been sent from Israel by Max Brod, confidant, agent and biographer of Kafka. Brod died several weeks ago in Israel. He gave copies of the drawings to Schocken nearly a decade ago and they were then included, all on a final page, of the biography.

The sketches never had been used, at least in an English language publication, to illustrate a Kafka story although two were used to illustrate a Schocken edition of Kafka's diaries. There are more drawings by Kafka in Brod's collection and at the Bodleian Library in Oxford.

Johannes Urzidil, a New Yorker formerly of Prague, who was a friend of Kafka, spoke with Brod at a memorial service for Kafka shortly after the writer died in Prague in 1924. At that time he said that the drawings were not doodles. "They were not done out of boredom," Urzidil says today. "I would assume they were done parallel to his writings. He did not say, 'Now I will sit down and draw.' They came out of his ideas and at the same time helped him in his ideas."

Urzidil, a writer and contributor to Aufbau, the German language New York weekly, said that Kafka did his drawing with pencil and pen. "He was very interested in art and had studied it before he studied law."

KEEP SMILING

HOW TRUE

The sad thing about ulcers is that you can have them and still not be a success.

IN APPRECIATION

Some women worship their husbands. They place burnt offerings before them three times a day.

SWEET MYSTERY

One of the greatest mysteries of life is how the idiot who married your daughter can be the father of the smartest grandchildren in the world.

ORIGINAL

At a wedding where the bride was six months pregnant, the guests all threw puffed rice.

GLIB REPLY

Pointing to a hillside field, a newcomer complimented the New Englander on his corn.

"How do you plow that field? It looks pretty steep."

"Don't plow it; when the spring thaws come, the rocks rolling down hill tear it up."

"That so? How do you plant it?"

"Don't plant it really. Just stand in my back door and shoot the seed in with a shotgun."

"Is that the truth?"

"Heck, no. That's conversation."

DEFINITION

Babble: a feminine noise somewhat resembling the sound of a brook but with less meaning.

Babies: angels whose wings grow shorter as their legs grow longer.

Baby: alimentary canal with a loud voice at one end and no responsibility at the other; something that gets you down in the daytime and up at night.

Baby sitters: girls you hire to watch your television sets.

Letters to the Editor

ISRAELIS AND JEWISH TRADITION

Dear Editor:

I read with interest and wonder at the article by Aharon Megged, (the Canadian Jewish News, Feb. 14th) a man who considers himself an enlightened non-believing Jew. Yet by his own admission he is a believer. His attempt at disproving a living and vibrant Torah Judaism proves that he is actually a non-practising believer in the fundamentals of Judaism which he tries valiantly to discard.

The fact that there is conflict facing the "overwhelming majority of Orthodox Jewry" is the entire point of Orthodox Judaism in this and every century. The fact that Orthodox Jews do not use various modern devices on Sabbath is a submission of man's creativity to Divine Will and his belief in the Almighty's handiwork in creation.

It is true that Judaism is not just a religion, but a way of life; it is also true that the Oral Code of Law, given on Mount Sinai for all time, can be and is being adapted, by the interpretation of qualified experts, to the modern world. They may not move as rapidly as some of us would like, but they move.

Orthodox Jewry believes in a living Torah; to "live by it", not only in Mosaic times but in 1969 as well. Orthodox Jewry does not "impose its laws on outsiders, and cause much injustice and suffering to individuals and entire communities." This is pure fantasy on the writer's part. An Orthodox Jew wishes to live by the Torah's set of rules, and to be respected as such, not to have others impose their will on him.

Does the writer feel he is a Jew because he lives in Israel, and speaks Hebrew? So do many Christians, Moslems and others who live in Israel, were educated in Israel, and have helped in some ways to build Israel. Do only Jews recall Joshua in Jericho, or associate Abraham with Beersheba and Hebron?

The fact that Reform Judaism is fighting assimilation, while the Orthodox Jew can "live and thrive", demonstrates that one can only be a plain Jew - not a secular Jew; there is no such thing! Secular and Jew are antagonistic to one another in our writer's concept.

A quick reading of Maimonides' thirteen articles of faith would rapidly disqualify our columnist as a "Jew".

YEHUDI P. SHIELDS, M.D.
Toronto.

PARADISE BEHIND THE CURTAIN

Dear Editor:

The two reports from Hungary and Czechoslovakia, Celebration, and, Jews in Czechoslovakia, Feb. 14, The Canadian Jewish News, must sound confusing to the readers unfamiliar with the history of Jews in these two countries.

In Hungary: Dr. Geza Seifert, president of the Central Board of Hungarian Jews, on occasion of the celebration of the 20th anniversary of an agreement of the Hungarian government to acknowledge and secure by all possible means total freedom of worship, described it as a milestone in the life of Hungarian Jewry which had gained full equality with other Hungarians.

This recent celebration of a prominent part of human rights, which belongs to the program of duties imposed upon the members of the organization of United Nations but also observed before the era of Nazism all over the civilized world and particularly in the lands of Austria-Hungary, throws a dim light on the situation of Jews under Communist rule.

Why was it necessary to declare full equality of Hungarian Jewry with the rest of the population? As early as 1848, 120 years ago, the emancipation of all citizens of the then Austrian monarchy was solemnly legalized. Ever since Jews also had enjoyed under law all freedoms granted to other inhabitants and were not confined to ghettos anymore. Antisemitic excesses of a physical nature were sporadic and, in comparison with government directed pogroms in Czarist Russia, originated from the deep-rooted religious superstitions among the peasant population.

The Hungarian Communist government thus displayed a flagrantly bad schooling in the basic Marxist commandments, especially the slogan, All men are equal. By their encore in declaration of freedom of worship, the Communist establishment only showed the necessity to reafirm once more a ground rule so particular to an orderly life in a democratic country but so easily subjected to cancelation under a totalitarian regime.

In Czechoslovakia: The casual style of the report about a "visit" of two former Communist high-rockies, Edward Goldstuecker and Ota Sik, to their homeland which they avoided by good reasons ever since the Soviet occupation betrays the author of the story as somebody who unfortunately is bound by his presence there. You identify him later as Dr. Frantisek Kriegel, another party official who fell from grace after recent changes in the government.

The report emphasizes these three men to be Jewish. The truth, as with all other party members, is that they only happen to be Jewish and, being devoted Communists, they certainly never have felt any allegiance to Jewish people. Therefore all the praise of their courage in returning to Prague in order to render the oath of allegiance and for resisting the pressure of Communist authorities respectively, in the newspaper, seems to me out of place.

When Sik and Goldstuecker assumed their positions in the midst of the oppressors and enslavers of the Czech and Slovak people after the 1948 putsch, they knew exactly what was expected from them. They had to bear all eventual whims of the omnipotent party including a possible fall from grace, imprisonment, even execution (e.g., Slansky) and other facets of Communist life on the top.

In reference to the "parliamentary immunity" granted to them by the Czechoslovak National Assembly and mentioned in the report of your correspondent, it would be an understatement to call it extremely dubious. That's the reason why both returned to their respective generous, asylum-countries where only they can feel immune and safe. Why did they venture to return, even for a short stay, to Prague? Who can understand the motivation of individuals who once already has betrayed the trust of their countrymen and served a terrorist regime of their oppressors?

There is another serious aspect of the activities of Jews in high posts of a Communist regime. Nothing in the long history of antisemitism is more logical than a transfer of hatred against few on the whole Jewish community, thanks to the collaboration of relatively far too many Jewish quislings with the Communist regime. No sudden help in "liberalization" or "democratization" alleviates the guilt of Jewish collaborators in directing the ire of the population against their innocent brethren.

VERA BIELECK
Toronto.

SERMON OF THE WEEK

SYMBOLS

It is easy to see how some things in the physical world are symbolic of human tendencies or human nature. The colors are an obvious case in point. White universally stands for the ideal of purity; blue, the color of the horizon or the sea, for our spiritual aspirations, and red for life itself. Our sages cautioned us against imagining that such natural symbols were anything more than 'reminders'. The blue horizon is not literally to be understood as a boundary to the human spirit. In the space age, we have crossed beyond the horizon only to discover new symbolic boundaries at the limits of human travel and at the edges of space. The belief of a Jew is that certain phenomena in the physical world are related to human life because the Creator brought forth both the world and man from the same spiritual wellspring. "God looked into the Torah and created the world." The world therefore is a theater especially constructed so that man can relate comfortably with his fellows and his God. Our nature is well suited to that of the world around us. As Ecclesiastes put it: "The world is in the heart of man." Nevertheless the world does not completely encompass man, and this is a lesson still to be learned by those who feel that man should restrict his mind to science and his soul to the arts.

In some societies man has learned to imitate the habit of nature. Nature reminded man of his own life, hence man decided to devote part of his life to symbolizing his own activities or aspirations. The Egyptians built pyramids as an ageless symbol of their obsession with death. The Romans built ampitheaters to symbolize their fascination with the spirit of battle and conquest. We Jews have had to endure critics who accuse us of having built a temple in order to symbolize our fear of an angry deity thirsty for sacrificial blood.

The truth is that Jews did not build the temple to symbolize fear or anything else. They could not have done so. Jews do not know what "symbolize" (in the flag waving sense) means. For it is our mentality, and it has been our national genius, to feel that one dimension of life never should be atrophied into a mere symbol of any other aspect of life. All dimensions of life should receive their due expression. Judaism hopes that all these expressions can be enlisted, in the long run, into the service of God. But our religion always has frowned upon the notion that man should engage in great enterprises of art or architecture which do nothing more than represent some quality of human experience. We Jews declare that inert nature can symbolize human life, but we who are alive should be busier with living life than with symbolizing it.

In this light we can understand that the commandments are never symbols of the Jewish way of life, but concretizations thereof. Tefillin are not the symbol of the One God who took us out of Egypt; they are concrete reminders that our God is One and did take us out of Egypt. In the same sense the temple is not a symbol of our service of God. It is the natural concrete expression of our love of God and our desire to enlist all expressions of human life and all aspects of the natural world into His service. Hence we embellish with art and glorify in architecture, and the priesthood conducts a service of grandeur fit for the King of Kings. The temple was our traditional sight for prayer and joy, and through its gates we brought even animal life into the service of God by expressing our gratitude for the food we ate, and our regret for the sins we committed, before the habitation of the Lord. In the temple all forms of life could stand before God in the most realistic and vivid way. It is no wonder that our sages mourned the fact that the Gentile world persisted in misunderstanding the temple, as it was the ultimate incarnation of the values of art and symmetry so vaunted by the Greek mind. "If the nations of the world knew how much the temple did for them, they would build it out of gold."

Z. Wolkenstein post graduate fellow
Ner Israel Yeshivah College

ZVI KOLITZ AND "MEGILLAH"

by Sylvia Freeman

The other day Zvi Kolitz breezed into Toronto and out before anyone could say, The Megilla of Itzik Manger. Literally that was it. The handsome, youngish Zvi -- his youthful appearance far belies his middle years -- came from New York for the sole purpose of promoting this new version of The Megilla which plays at Eaton Auditorium the weekend of February 27th.

Though Zvi Kolitz is no stranger to the Jewish community of Toronto -- everywhere, for that matter --, despite his fundraising missions to help his home, Israel, particularly since the Six Day War, he is reluctant, too modest, to talk about himself.

But just say, The Megilla of Itzik Manger, and his eyes light up, caution is thrown to the winds and the impressario becomes all talk.

Kolitz is one of the three producers of The Megilla of Itzik Manger. Although Alice Peerce, wife of the opera star Jan Peerce, is reported to have brought the musical to the States, it was with the permission of Kolitz who held the sole rights to The Megilla with Solomon Sagill.

This is not Zvi Kolitz' first venture as a producer. His first attempt at writing and producing was the successful, Hill 24 Doesn't Answer. And to this sort of film he comes by quite honestly.

Born in Kovno, Lithuania, and having gone to Italy when very young where he received most of his secular education, Zvi arrived in Palestine prior to the War of Independence. He fought in the Irgun and when the State of Israel came into being there was enough material for him to begin his stories.

For Zvi Kolitz is an excellent Yiddish and Hebrew writer and author. His articles aroused much interest in New York literary circles during the 1940's.

Currently his forte is producing. Besides, Hill 24, the musical, I'm Solomon, was widely acclaimed. And who hasn't seen the Tony Award-winning drama, The Deputy? Zvi Kolitz' name as producer was cemented with that presentation.

Now it's The Megilla of Itzik Manger.

Who isn't familiar with the Megilla, the story about King Ahasuerus, Vashti, Queen Esther, Uncle Mordecai and the treacherous Haman?

The narrative may have begun as a tragedy but wound up on a note of hilarity.

As Zvi said, "The Bible doesn't lend itself easily to comedy . . . except that the story of Esther is one and gives a touch of modern theater . . . highly sophisticated theater."

Eating humantashen is not the only modernistic feature resulting from the Megilla. The current version, written by Itzik Manger, one of the greatest Yiddish poets of our generation who knows more about Jewish law than anyone else, depicts how a small town, a shtetl, adapts the Megilla to its own needs, making it a part of everyone's life, from a typical little tailor down.

Zvi Kolitz

Concluded Zvi Kolitz, who didn't for a moment forget the purpose of his being in Toronto, "The Megilla is an opportunity for those who never saw one."

The last of this opportunity is on Saturday night, March 1st, just about Purim eve, March 4th, when the biblical Megilla is read in every synagogue and Jewish home. Though you don't have to be Jewish to enjoy The Megilla of Itzik Manger.

ADATH ISRAEL CONCERT

Adath Israel will celebrate Jewish Music Month with a gala concert at the synagogue tomorrow night. Performing artists are: Cantor A. Eliezer Kirshblum and the Adath Israel Choir; Tibor Kelen, leading tenor of the New York City Opera Company; Gabriella Kelen, soprano, Hungarian State Opera Company; Solway String Quartet; Negev Israeli Troupe; Harvey Tishcoff, violinist; Ivan Reitman, guitarist. Sara Barkin Sandler is accompanist.

TORONTO AFTER DARK

ELAINE MAKES NAME

Tomorrow is the last day's presentation of the Broadway hit musical, Mame, at O'Keefe Center. Elaine Stritch, last seen in Toronto several seasons ago in Annie Get Your Gun, runs off with all the credits, bearing the same vitality as before. The gal never slows down.

NEW BILL

The Servant of Two Masters, by Carlo Goldoni, is Theatre Toronto's third presentation at the Royal Alexandra Theater. The 320-year-old comedy hit opened yesterday and will run through March 9th. It is directed by Richard Digby Day.

STORY INTO MUSICAL

Israeli poet Itzik Manger has taken a well known Jewish story and retold it in a new and different way. A true folk poet singing simply and sweetly, he adds tears and laughter as well as the wit of a culture he knew so well.

Result: The Megilla of Itzik Manger, at Eaton Auditorium next Thursday and Saturday. Joe Darion, lyricist of Broadway's Man of La Mancha, has provided the English commentaries to enable those who don't understand Yiddish to follow and enjoy the action of the play. Pesach Burstein, Lillian Lux and Mike Burstein, husband, wife and son, star in the production.

INBAL DEBUT

Eliahu Inbal, young Israeli conductor, makes his Canadian debut next Tuesday and Wednesday at Massey Hall though he has appeared at the head of the Israel Philharmonic in the United States. He will conduct Borodin's Overture to Prince Igor, the Symphony No. 2 for Trumpet and Orchestra by Honegger and Brahms' Symphony No. 4 in E minor.

CURRENT FEATURE

The Tokyo Happy Coats are appearing till March 1st at the Hook and Ladder Club of the Seaway Beverly Hills Motor Hotel.

PREMIER

The Good Soldier Schweik, a novel by Jarsolav Hasek and adapted by Michael John Nimchuk, opens next Thursday for five weeks at Toronto Workshop Productions.

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BRECHER, MANNY - On Feb. 10th, late of 4761 Dundas, Chomedey.
BRODY, DORA - On Feb. 9th, late of Montreal.
ENGEL, JOSEPH - On Feb. 8th, late of Montreal.
FINESTONE, ABIE - On Feb. 10th, late of 63 Heath Place, Hampstead.
FISH, SAMUEL - On Feb. 11th, late of Montreal.
LEBOVITZ, PEARL - On Feb. 10th, late of 11815 Fillion St.
MILLER, ROSE - On Feb. 11th, late of Montreal.
MOSKOVITCH, HILDA - On Feb. 10th, late of 1520 McGregor.
PARLICH, ANN - On Feb. 6th, late of Montreal.
RABINOWITZ, B. ABRAHAM - On Feb. 8th, late of California, formerly Montreal.
RUSSMAN, SILVIA - On Feb. 9th, late of 5139 Prince of Wales.
[illegible] - On Feb. 7th, late of 1297 Goyer St.

TORONTO OBITUARIES

DEMSKY, LOUIS - On Feb. 11th, late of 535 Glengary.
GARCIA, SAMUEL - On Feb. 16th, late of 7 Applefield Dr.
GOLD, ROSE - On Feb. 14th, late of 358 Whitmore Ave.
GREENSPAN, FREDA - On Feb. 15th, late of Sudbury, Ont.
KIZER, ROSE - On Feb. 14th, late of 563 Mt. Pleasant Rd.
KUTNER, ROSE - On Feb. 16th, late of 49 Deverell Cresc.
MEYER, FRED - On Feb. 14th, late of 1407 Royal York Rd.
ROTSTEIN, MALKA RACHEL - On Feb. 16th, late of Jewish Home for the Aged.

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MONTREAL NOTES

OPEN MEET
National Council of Jewish Women, Montreal Section, met Wednesday afternoon. Norman Klein, of Sir George Williams University reviewed: Black Power, by Carmichael and Hamilton.

FESTIVE MEETING
Women's Group, Congregation Shomrim Laboker Beth Yehudah and Affiliated Congregations, held a musical meeting Wednesday evening. Guest artists were Fanny and Sam Levitan. MC: Miriam Ben-Ezra.

BOOK REVIEW
Mrs. L.W. Mendelssohn reviewed, Black Rage, at a meeting of the Women's Division, Canadian Technion Society, Monday evening.

NEW APOINTEE.-Michael Dynbort, treasurer of Mizrachi-Hapoel Hamizrachi Organization of Canada, Eastern Region, who was appointed recently regional chairman of the Mizrachi Governors' Society. The Society includes a large group of Mizrachi members committed to the furtherance of Torah Zionism in Canada and Israel.

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SISTERHOOD MEET
Shaare Zion Sisterhood held a meeting Tuesday morning. Dr. Philip Stratford spoke on: A Season in the Life of Emmanuel, by Marie Claire Blais.

SHOWED FILM
Sisterhood Congregation Beth-el presented a film Wednesday night. Dr. E. Levinson was discussion leader afterwards.

HELD MEETING
Sisterhood of Congregation Beth Hamedrash Hagodol Tifereth Israel held a meeting Tuesday night. Mrs. A. Kirshner discussed: Two Generations in One House.

TEA
Jewish Junior Welfare League, 1968-69 Volunteers, held a tea at the home of Mrs. David Fleming, Wednesday evening. Rabbi Sydney Shoham was guest speaker. Topic: Our Role As Parents.

DINNER
A mother-daughter dinner was held recently, tendered by Centennial Chapter, B'nai B'rith Women.

PRESENTS MUSICAL
A musical comedy will be presented by the Women's League of Lubavitch Rabbinical College of Canada next Monday evening. Director: Mrs. Gerry Greenblatt.

ELECTED TO HIGH OFFICE.-Rabbi Marvin Pritzker of Ottawa, principal, Talmud Torah, who was elected president of the Ottawa Branch of Mizrachi-Hapoel Hamizrachi of Canada at a meeting recently. Other officers: Myer Drazin, honorary president; Sol Sherman and Dr. Baruch Diena, vice presidents; Rabbis R.P. Bulka, S.L. Eckstein, H. G. Messinger, honorary vice presidents; Morton Friedman, secretary; Bert Koenig, treasurer; Prof. Andre Elbaz, Lawrence Kapeller, Martin K. Levinson, Moe Litwack, Rabbi William Millen, Board of Directors. The meeting was chaired by Hyman Bassin, chairman of the national executive board, and addressed by Rabbi Benjamin Hauer, national executive director.

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BULLETINS

REJECTS ARAB CRITICISM
Duesseldorf (JCNS).- Arab criticism of West Germany's attitute towards Israel's reprisal raid last month on Beirut airport has been rejected by the Foreign Ministry as being without basis.

A spokesman repeated the official West German statement that the Government condemned all acts of force wherever they occured. Any misinterpretation by the Arabs was mainly brought about by the absence of diplomatic relations with Bonn on the part of most Arab States.

At a recent meeting in Cairo, Abdel-Khalek Hassouna, the secretary-general of the Arab League, told a Bonn diplomat that the West German reaction was unsatisfactory.

DIPLOMAT'S WARTIME ACTIVITIES
Duesseldorf, (JCNS) New inquiries have been opened by the Bonn public prosecutor into the wartime activities of Dr. Herbert Mueller-Roschach, who has been recalled from his post as West German Ambassador to Portugal.

According to a Bonn report, Dr. Mueller-Roschach is suspected of perjury when he gave evidence, last spring, during the trial in Frankfurt of two former Nazi diplomats, Fritz-Gebhardt von Hahn and Adolf Heinz Beckerle, on war crimes charges.

In August, a Foreign Ministry spokesman said that after inquiries, the University saw "no reason" to take disciplinary proceedings against Dr. Mueller-Roschach.

Dr. Mueller-Roschach, who served as an official of the Jewish affairs department of the Nazi Foreign Ministry for several months during the Second World War, has always denied that he was informed or that he knew of the "Final Solution" of the Jewish question.

SHEIKH REPUDIATES MOSLEM'S MESSAGE
Cape Town (JCNS).- A telegram sent by Babs Essop, a Moslem businessman in Cape Town, to the city's Jewish community, describing the hangings of 14 Iraqis, including nine Jews, on January 27 as a "mockery of justice" has been repudiated by Cape Moslem leaders.

"The hangings are Iraq's private concern. The Iraqis dealt with their traitors as any country must," Sheikh A. Najaar of the Muir St. Mosque in Cape Town declared.

Sheikh Najaar also disputed Essop's claim of support from the Moslem community. He said Essop was speaking for himself only. He knew because his hand was on the "pulse of the community" and he was a member of the Moslem Judicial Council, its leading body.

Essop's telegram was sent to the protest meeting against the Iraq hangings attended by 1,500 Cape Town Jews.

SIGN FIRST TRADE AGREEMENT
Jerusalem (JCNS).- The first official trade agreement between Greece and Israel was signed in Athens last week, the Foreign Ministry announced here.

Israel now hopes to increase her exports to Greece. These, consisting mainly of chemicals, cotton goods, fertilizers, plywood and bananas, totaled more than $3 million last year.

Last month Israel signed her first tourist agreement with Greece to encourage tourism to both countries.

FOR KNESSET
Tel Aviv (JCNS).- David Ben Gurion, Israel's former Prime Minister, is believed finally to have decided to seek reelection to the Knesset in next autumn's general elections.

His determination not to leave active political life though he recently celebrated his 83rd birthday is reflected in a letter he addressed to the nine Knesset members originally elected with him on the Rafi list, who now are members of the ILP Parliamentary Group.

In it he said that the last Rafi Congress had not decided expressly to liquidate Rafi but had only approved the creation of the ILP.

Political circles here believe that if Ben Gurion adheres to his decision to stand for reelection, he will be assured of the number of votes needed to gain a seat. But there seems to be no prospect that he will become a rallying point for the opponents of the present leadership of the ILP headed by Premier Levi Eshkol.

ONE OF THE FUNNIEST SKITS EVER.-Jack Duffy and Marylyn Stuart in, Heaven Only Knows, in the new musical revue, If I Would I Could, currently at Toronto's Theatre-in-the-Dell.

GOING STRONG.-Bob Jeffrey, Arlene Meadows, Judy Lander and Stan Porter (from top to bottom), in Jacques Brel is Alive and Well and Living in Paris, at Toronto's Playhouse Theater.

SHADES OF THE MEGILLA.-Mike Burstein (left), Lillian Lux and Pesach Burstein, son, mother and father, who are starred in The Megilla of Itzik Manger, the hit Yiddish-English musical which plays at Toronto's Eaton Auditorium for four performances, February 27th and March 1st. The musical, presented in Toronto by Zvi Koiltz, Solomon Sagall and Alice Peerce in association with Agenes Productions, is directed by Shmuel Bunim.

את אחי אני מבקש
I Seek Out My Brothers
We seek out all Jews who would stand with us in this year of crisis

THE SYNAGOGUE COUNCIL
ANNOUNCES
1969 UNITED JEWISH APPEAL AND ISRAEL SPECIAL FUND SABBATH

FRIDAY EVENING, FEBRUARY 21ST AND SATURDAY, FEBRUARY 22ND

Synagogues throughout Toronto have dedicated services on these dates to the 1969 United Jewish Appeal-Israel Special Fund campaign. Every member of the Jewish community is urged to attend and to participate.

Rabbi Albert Pappenheim
Chairman, Synagogue Council
1969 UJA-ISF campaign.

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RABBI EMANUEL FORMAN
RABBI HERBERT FEDER
RABBI MICHAEL S. STROH

TORONTO WOMEN'S NEWS

GENERAL MEET

Sisterhood of Shaarei Tefillah Congregation held a general meeting recently. Mrs. A. Sugar presided; Mrs. Abe Sheff took minutes. Mrs. Lewis Millstone spoke on the spring tea which takes place in March.

Pauline Rosenberg entertained with the accordion.

DINNER

Pioneer Women's Organization will tender its annual Adopt-a-Child dinner on Monday, March 10th. Guest speaker will be Col. Joseph Getreuer of the Israeli Army; Cantor Paul Sheldon will entertain.

About fifty organizations and many individuals who participate in the Adopt-a-Child campaign will be honored.

FASHION SHOW

Beth Torah Sisterhood holds its annual spring fashion show this coming Tuesday evening at the synagogue. Coordinator is Sally Gordon. There will be refreshments and door prizes.

TEA

Minnie Etlin Chapter, Mizrachi, held a tea recently in honor of Mesdames Rose Tarshis and Clara Kaminker prior to their departure to Israel. Mrs. Lil Kurtz surprised the guests with a decorative cake.

Both ladies were presented with beautiful traveling candlesticks.

The name of Max Kurtz was inscribed in the Golden Book in Israel for his tireless and devoted service.

EXECUTIVE MEET

A tea and fashion show was the highlight of discussion at the recently held executive meeting of the Parents Association of the Associated Hebrew Day Schools. Conveners of the event which takes place next month are Mesdames M. Mandell and M. Ochshorn.

General meeting under the chairmanship of Mrs. N. Rasky will take place this Tuesday evening. Program will include a student Purim play and concert produced and directed by Mrs. M. Schneid.

ANNUAL TEA

Clanton Park Sisterhood will hold its annual tea and '69 Fantasy of Fashions this Wednesday evening. Convener: Mrs. S. Edell; patroness convener, Mrs. H. Hahn. Mrs. A. Weinstock is fashion coordinator.

HOLD MEET

Sisterhood of the Hebrew Men of England will hold a general meeting next Tuesday. Guests will be the Sisterhood of Beth Emeth Bais Yehuda Congregation. The Canadian Panel of Women will hold a discussion on: Current Problems of Prejudice in Canada.

WILL MEET

The Women's Auxiliary of Ner Israel Yeshiva College will meet next Wednesday evening at 1 Viewmount. A Tupperware sale will be held. Shaya Kilimnick and Don Meyers, both of the Yeshiva, will entertain in honor of Jewish Music Month.

MAKE PACKAGES

* Girls of Beth El Synagogue, nine and ten years old, will contribute over 200 gift packages for Purim, distributing them to residents of the Jewish Home for the Aged. They also will entertain them. Time: this Sunday afternoon, 2-5 p.m. Group leaders are: Mesdames E. Constam and P. Katz.

* Tonight is Sisterhood Shabat evening. Rabbi B. Silverblatt will conduct services; several Sisterhood members will participate. Guest artist for the Oneg Shabat which follows is Shalom Sherman, Israeli guitarist.

HUMAN RELATIONS

Fear in Disguise

DR. ROSE N. FRANZBLAU

QUESTION: My husband and I have been married five years and have two young children. We are nearing our mid-20s.

I was always sexually on the cold side. While we had relations, it was not as frequently as he would have liked. In the last year or so, the idea of sex repulses me. We hardly have relations any more, and this causes a lot of fighting.

I've come to realize that I don't love my husband, which is probably why this problems of ours exists. I thought we were in love when we married, but I see now that we were mistaken. I've never told my husband that I don't love him. He is very good to me. We have a reasonably happy family life otherwise.

I can't expect my husband to continue life with little or no sex. Yet I can't have relations with a man I don't love. On the other hand, to get a divorce because of this problem would be to deprive my children of the father they love.

ANSWER: A couple who marry while they are still in the process of growing up emotionally and psychologically, may see each other as altogether different persons when they have reached the peak of their growth. The wife says he is not the man she married, and that he seduced her by putting on a false front. The fact is that a change has really taken place in both of them. Since the motivation for the marriage was not a healthy one in the first place, the desire to change along with the mate is not there. Having once felt desirable sexually and having been fulfilled as a woman and a mother, the woman no longer needs a man.

It is easier to justify a lack of sexual desire on the grounds that you don't love your husband, than to admit the fear of sex. The inhibitions related to expressing love or engaging in sex physically may always have been with you. As long as you can blame the waning of love, and not yourself, sex can remain a desirable activity to be engaged in with some fantasied figure, in the far distant future.

You admit, that you were always on the cold, withholding side, sexually. To give yourself over to the enjoyment of sex means to lose control of yourself, and for your husband to discover your attitude towards him and towards sex. Then he might reject you. Also, people who fantasy about sexual activity which they feel is not within the normal range will freeze when it comes to sex, so as not to reveal these wishes.

You couldn't have the reasonably happy home life you say you do, if you really didn't care for your husband and appreciate his goodness and devotion. Using the children as a reason for staying together with him testifies that you really don't want to divorce this man, who loves and desires you. Perhaps, you hope, on a much deeper level, that by staying together your desire for him might become greater.

* * * *

WHAT YOU SEE AS A LACK OF LOVE FOR HIM MAY really be a lack of regard for yourself and the feeling that you are not worthy of being loved and wanted.

A woman who is on the cold side sexually will sometimes go from marriage to marriage, or from man to man, in the hope that some special man will come along who could cure this problem for her. But such wishful thinking only dooms the person to increasing disappointment and dissatisfaction.

You owe it to yourself to correct this emotional problem through psychotherapy, and liberate yourself from the fear of sex or disgut with it. Hopefully this will be the result. But whatever the outcome, you will live with yourself more happily when you know that you have done everything in your power to keep this marriage together.

Recipe of the Week

EPPES EGGPLANT AUX FINES HERBES

1 medium eggplant
1/4 cup parve oleo
1 chopped onion
2 cloves garlic, chopped
2 chopped shallots
1 tblsp. chopped parsley
1 tblsp. chopped chives
1/2 tsp. marjoram
Salt and pepper to taste

Slice the eggplant into 1/2-inch slices and into boiling water you should put them for 3 minutes. Meanwhile saute in the oleo the onion, garlic, shallots, parsley, chives, marjoram, salt and pepper. Do this until they're nice and soft. Now take out from the water the sliced eggplant and drain them. Then you can put them into a greased baking dish. Smear on each piece eggplant a little of the sauteed mishmash and put them into a 350 degree oven for 30 minutes. This makes just enough for 3 or 4 people. Or maybe even just 2 people if they really go crazy when they eat eggplant.

(HERB: in French it's the touch that puts the haute in Haute Cuisine; in Jewish it's a nice name for a fine Jewish boy.)

The French-Kosher Cookbook, by Ruth & Bob Grossman.

AID EXPORTS TO BONN

Frankfurt (JCNS).-A joint West German-Israeli textiles and fashion committee has been formed in Frankfurt to increase exports of Israeli textiles in West Germany. It has been sponsored by the Association for the Promotion of Trade Relations with Israel here.

The chairman of the new committee is Berthold Spitz, Jewish owner of a fashion store in Straubing, Bavaria. A reprensentative of the Israeli Embassy is a member.

PROTEGE APPEARING ONCE.-Nana Mouskouri, one of Harry Belafonte's discoveries, who will sing at Toronto's Massey Hall for one performance only, Saturday evening, March 8th.

IN FEATURED ROLE.-Diana Le Blanc, who appears in, The Servant of Two Masters, the season's third presentation of Theatre Toronto now at the Royal Alexandra Theater.

APPEAL

Duesseldorf, (JCNS) The prosecution has appealed against the acquittal by a Luebeck court of Daniel Nerling, 53, a former supervisor at an S.S. farm at Grzymalov, in Galicia, Poland, during 1941 and 1942, accused of shooting or whipping to death four Jewish men.

Three of the charges were dismissed by the jury and it ruled that the killing of a Jewish labourer amounted to manslaughter, a war crime which was no longer punishable.

The jury found that Nerling shot this man when he attempted to hide a few grains of corn in his pocket during harvesting.

It took the view that Nerling possibly did this in the belief that he was maintaining discipline and that he had acted on the spur of the moment.

SEXY? WHO, ME?

by Ruthie

Browsing through a daily the other day, I came across this headline: Ad Men Told To Make Frumpy 'Housewife' Sexier.

Nu, you see the word, frumpy, theh, housewife, you become a little bit rattled. You know, oif'n goniff brennt dus hittl (on the thief burns the hat). You think, frumpy maybe means you. After all, you don't look like a fashion plate from six in the morning till maybe noontime when you can get washed and perfumed. Then, when the word, housewife, hits your eyes, you know it means you.

But you automatically read ahead and come to, sexier. Ah! You haven't read the article yet. But somehow you feel encouraged. Maybe there's something in it to give you some hope.

* * * *

So. Ad men are told to make people like little old me look sexier.

What's the matter anyhow? A little smudge and cotton housedress isn't enough? After all, it's realistic. And who could feel sexy anyway, for instance, when you're trying to make breakfast for a family where no one eats the same thing, get the kids off to school on time, make the baby eat without its spitting out everything in your face, soothe your hubby because his shaver breaks down just when he's in a hurry?

That guy with the bright idea must be living in a dream world all his own. Bet he hasn't a wife and kids -- he's too grouchy for that.

* * * *

The article says, "It's perfectly natural, according to the motivational researchers, for married women to wish to be attractive to the opposite sex -- without courting adultery."

Of course we want to be attractive! But the "adultery" part I don't like. For my part, I've got enough to keep my husband happy without thinking nonsense.

Also, you can get nauseous from too much of one thing too. Like looking sexy. After awhile the thought doesn't even register.

And anyway, if you feel like me sometimes, you wouldn't have such nahrishkait (foolishness) on your mind.

Like today. I got up this morning with good intentions. I figured, I'd start my exercises with pushups. Nu, I did seven. I've been increasing it by one each day. So, fine. creasing it by one each day. So, fine.

But I didn't figure on how it would affect me. I should have realized I'm stiff as a board. I haven't exercised regularly since I left school.

So all day long I'm, nisht fahr dir gezugt (not said for you), going around like a zombie. My muscles ache, with every step I take I think my limbs are caving in, and my insides feel as though my kidneys are falling out.

All in all, go think of looking sexy. Why, there's nothing more comfortable right now than my shmotta (rag) robe. And I couldn't care less.

And, to the bargain, if I should worry about what my husband thinks of me . . . Well, there are times when he doesn't look exactly like a prize package. Like when he's in a grumpy mood when he wakes up or when there's a three-day yom tov (holiday) and he doesn't shave. That's when he really looks like a beatnik's beatnik. So I should look sexy? Phooey.

* * * *

"The older adults aren't as sexless as ad men portray them," the article reads in part.

As if we don't know it. But you don't have to advertise it. Who cares anyway? It's somebody's business?

"Flesh alone no longer surprises;" what's needed is "something beyond nudity."

Shucks. There's no fool like an old fool.

(Copyright CJN, 1969)

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NEW EVIDENCE AGAINST NAZIS

Frankfurt (JCNS).- Two former assistants of Adolf Eichmann in Hungary, Otto Hunsche and Hermann Krumey, were incriminated before a Frankfurt jury last week by a former member of the Jewish Council in Budapest, Mr. Philipp Freudinger, 68, now an Israeli.

He said that the Council had dealt only with Krumey, whom they had considered the chief Nazi authority on Jewish matters in Hungary before they had learned of Eichmann.

Krumey has always maintained that he had only subordinate duties and that only Eichmann was in charge of Jewish affairs.

The witness testified that it was Krumey who had told the Council that the Jews were being sent to labor camps in Germany when deportations started. One day, however, he indirectly admitted that all Jews were being deported to Auschwitz.

Krumey, said Mr. Freudinger, had been given a very large sum of money by the Jewish Council as the first instalment of a payment for the promised release of Hungarian Jews. However, none was set free.

As regards Hunsche, Mr. Freudinger testified that this S.S. officer had detained the Jewish Council at Eichmann's headquarters for a whole day in order to prevent information being given to the Regent of Hungary, Admiral Horthy, that 1,200 Jews were being deported from Kistarca, in contravention of Admiral Horthy's orders that deportations must cease.

"MERCY" KILLERS TO STAND TRIAL

Frankfurt (JCNS).- The third Frankfurt trial in connection with the Nazi euthanasia program will start this summer. In the dock will be Dr. Georg Renno, 62, Hans Joachim Becker, 59, and Friedrich Lorent, 63.

Dr. Renno was the physician in charge of the Toetungsanstalt (murder establishment) at Hartheim, near Linz, in Austria. Becker and Lorent were administrative officials at the headquarters of the euthanasia program in Berlin.

A law providing indemnification for financial losses caused by post-war reparation and restitution was adopted by the West German parliament in Bonn last week.

It envisages payments to people who were out of pocket because of these post-war measures, including those who had to return Jewish property confiscated by the Nazis, which they had purchased "in good faith" during the Hitler regime. The law foresees payments totalling some 120 million pounds.

NICHOLSON

(CONT. FROM PAGE 3)

ners and mores totally different to anything native to this island. Nicholson and his generation encountered the most ambitious and pushful of these. And they did not only recognize their differences, they resented it.

If such men worked for Israel, for a country of which they would be the rightful citizens, that was admirable. But for them to wish to be accepted as what they were not, to invade and usurp the positions of their betters by use of their money, that was not admirable. It offended virtually every taboo of Nicholson's excessively taboo-ridden mind.

In the end this volume is saved by two features alone. The first is the degree of Nicholson's own self-knowledge. He cannot be accused of many faults he did not recognize in himself, save for his unendurable and condescending Pharisaism towards those he regarded as his inferiors. He recognized his vanity, his sycophancy, his lack of political judgement and his superficiality.

He also loved well and deeply those few whom he loved -- Vita Sackville-West, his wife, his children and those few men he really admired. The passages between himself and his wife are always affecting -- the section dealing with her death is restrained to a degree, but heart-rending. Much can be forgiven a man who loved like that. But I am not alone in thinking that the publication of this diary has done a disservice to his memory and reputation.

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THE CANADIAN JEWISH NEWS

SPECIAL SUPPLEMENT

ISRAEL 1969

INTERNATIONAL EDITION • (SECTION II, THE CANADIAN JEWISH NEWS) • 16 PAGES • FRIDAY, FEBRUARY 21, 1969

follow us to the
land of leisure
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We have a strong city; salvation will God appoint for walls and bulwarks'
(Isaiah 26, 1)

Moshe Chauski: Jerusalem (tempera)

THE HON. LEVI ESHKOL
Prime Minister of Israel

". . .The Canadian Jewish News is to be commended for its initiative in publishing these Special Supplements and for bringing the message of Israel over the years to Jewish communities throughout Canada and beyond. . ."

From a message to editor M. J. Nurenberger

ISRAEL RAMBLER

by G. Policar

Jerusalem.- A new place of interest has been added to the Jerusalem tourist itinerary: Zedekiah's Cave, or Solomon's Quarries, as they also are known, open to the public for the first time in more than 20 years.

The caves, located near the Damascus Gate entrance to the Old City, extend under the Old City itself. The site was in use as a quarry from Biblical times to about 35 years ago. It is of particular interest to members of Masonic orders, since these groups trace their origin to the masons who quarried the stone for Solomon's Temple at this site. But whatever the fraternal affiliation, the caves hold interest. Specially lit and ventilated, they recently have undergone extensive rehabilitation.

One of the high points of a visit to Beersheba, Israel's Negev Desert capital, is the colorful Bedouin Market. It is the early bird that gets the full view of the event, for the Bedouins have declined to adjust the hours to suit tourists. The market is in full swing from 5 a.m. to 8 a.m. and late arrivers must get the story of the market second hand.

Since the market is held once a week only, on Thursday morning, the best way to view it is to arrange to spend Wednesday night in Beersheba, then begin the day early. Getting up in time to arrive from Tel Aviv or Jerusalem is advised for insomniacs only.

Do not miss the Khan Club in Jerusalem. This nightclub features Israeli folk songs and dances and is unique in its atmosphere. Built into a cave in the hillside, it is

(cont. on page 12)

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Invitation To Israel

I would like to express my personal appreciation for your decision to publish a comprehensive supplement devoted to tourism to Israel.

A personal visit to Israel, a land held dear by all Jews, is possibly one of the most meaningful experiences a member of our people can have. It is my hope that this, the 20th year of the State of Israel, will be taken as a year of personal pilgrimage. Let it be the year that Jewish organizations, Community Centers and other Jewish groups devote themselves to the encouragement of personal American participation in Israel's celebrations.

We have much to be grateful for this year. Though the problems we face are serious and there can be no relaxation of vigilance and determination, there is much that has been done in which every Jew can feel pride.

Visiting Israel also means strengthening the ties between Jews in the Diaspora and the Jews of Israel. Never have these ties been stronger than they are today, as demonstrated during those trying days of late May and June, 1967. These are ties which must grow even stronger for the fate of Jews everywhere is inextricably entwined.

There are economic reasons for visiting Israel as well. Tourism is the second largest earner of foreign currency for Israel. Israel's expenses for defence grow no lighter with the passing years. By percentage, Israel spends twice as much for these needs as does the United States. In order for Israel to maintain its integrity and ensure its security it must remain strong. Tourism helps Israel maintain its strength.

Again, my thanks to you for helping Israel in the accomplishment of this goal.

Sincerely yours,

Moshe Kol

Moshe Kol

THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

ISRAELI SUPPLEMENT

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Interview with Israel's Minister of Tourism

SPLENDOR AND LEISURE

Minister Moshe Kol

Israel really is becoming the land of splendor and leisure, vacationland of the free world, Tourism Minister Moshe Kol told the Canadian Jewish News editor during an interview at the offices of Development and Tourism in Jerusalem.

In 1967, the Hon. Moshe told our editor, Israel had 291,000 visitors; in 1968, despite provocations, the figure rose to 425,000 tourists. The most interesting fact is that approximately sixty percent of all visitors are non-Jews.

Ninety-six percent of all tourists have expressed satisfaction with wonderful accommodations in Israel.

Hotels are rising overnight; they all are full. New hotels are being planned.

Tourists from Canada doubled last year -- from about 7-1/2 thousand in 1967 to 1[illegible],000 in 1968.

Mr. Gideon Policar, director of the Israeli Government Tourist Office in Canada, was praised by his superiors in the Israeli capital for the recent rise in tourism from Canada especially non-Jewish visitors influx.

According to Minister Moshe Kol, the Government of Israel is ready to contribute financially towards those building new hotels. Israel is a country that has more to offer to the tourist in every season than most countries: slope skiing on the snow covered Mt. Hermon; water skiing in Eilat. A special attraction for tourists is gulf excursions to the Gulf of Tiran.

Concerning the hotel situation, another 1700 rooms will be ready soon. It is hoped that within the next few years 25,000 more will be built.

Last year tourism became Israel's foremost foreign currency earner, topping the export of citrus fruits. Income for that period may be between $90-$95 million as compared with $85-$87 million for citrus.

This year there is a budget of $9-1/2 million for more tourist development in Israel. Hotel investment is encouraged especially with tax advantages.

New tours include the Sinai tour with air trip from Tel Aviv and a bus tour or combined air-bus tour, beginning in April, with a visit to St. Catherine's Monastery in the heart of the Sinai Desert. The grottos of Naharia in the northern part of Israel are said to rival the Blue Grotto in Capri. Up to now these could be entered by swimmers only; now a cable train descends the cliff overlooking the Mediterranean.

Also doing well is tourist development in Eilat. There are a winter resort and new hotels. A tour from Eilat, which has a constant sea temperature, to Coral Island in the Red Sea can be made by car and boat or glass-bottomed boat. Other projects include one on the Dead Sea 1,200 feet below sea level, with a 25-mile drive to Arad which is 1,800 feet above sea level and close to Masada, the famous fortress whose defenders perished by their own hands rather than surrender to the Romans.

Developments are converting old Jaffa into a tourist attraction like Montmartre with restaurants, artist quarters and cafes providing entertainment.

IN CONCURRENCE.-A group of leading Jewish community member in discussion with M. de Shalit, Director General of the Ministry of Tourism, when he was in Toronto recently: (left to right) partly hidden, Melamet Y. Ofer, New York; M. Koffler, Toronto; Alderman D. Rotenberg, Toronto; M. de Shalit; His Worship, Mayor Dennison of Toronto.

SIGNING IN.-M. de Shalit is seen signing the guest book at Toronto's City Hall as Alderman David Rotenberg (left) and Mayor William Dennison look on.

Canada Director of Israel Tourist Office: Gideon Policar.

GREECE, ISRAEL TRAVEL PACT

An agreement has been signed between the Israeli Ministry of Tourism and the Greek Office of Tourism to develop tourist relations and cooperation in the field of travel between Athens and Jerusalem, our correspondent reports from Tel Aviv.

The Greek Tourist Office and the Israeli Tourist Office will cooperate in promoting tours from the United States and Canada, and from other Western countries so that travelers will be able to see the two cradles of our civilization: Athens and Jerusalem.

The Israeli Minister of Tourism, the Hon. Moshe Kol, has expressed satisfaction over this new development in a statement to The Canadian Jewish News. This is the first time such agreement on government level has been signed by Israel. The official ceremony took place last week in Athens. Signators were: John Macriyiannis-Maltezes of the Greek Tourist Office; Yaacov Caroz, Israel's diplomatic representative.

Olympic Airways, one of the most popular airlines with travelers to Israel, will cooperate with the Greek Tourist Office in organizing tours passing via Athens, Istanbul and Jerusalem.

Starting April 2, there will be no dancing in the aisles from Montreal.

On April 2nd, Olympic Airways begins its new non-stop service from Montreal to Athens. (The only non-stop to Athens.) Every Wednesday and Sunday night at 10:55. Then it's on to Beirut, Cairo, Tel Aviv, Nairobi, or Johannesburg.

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But in all the cities where we've started new service, our passengers have taken us by surprise. So with our flights from Montreal we're not taking any chances. We're asking you now. Please. No dancing in the aisles. OLYMPIC AIRWAYS

*At nominal charge per IATA regulations. See your travel agent or call Olympic Airways, 800 Dorchester Blvd. West, Montreal (514) 878-9691. In Toronto call Olympic at 74 Victoria St. (416) 363-7012.

TRAVELERS NOTES, REPORTS

NORTH AMERICAN REP.-Amram Zur, North American representative of Israel's Ministry of Tourism. Before his present office, one of the posts Mr. Zur held was that of Director of the Israeli Pavilion at Expo '67.

OLYMPIC SPECIAL FLIGHTS

Olympic Airways has scheduled two special group departures to Israel, March 16th. Both 14-day and 21-day tours include the Fourth Jerusalem International Book Fair, which will be held March 19-27th.

All-inclusive round trip group air fare between New York and Tel Aviv is $465. Deluxe and first class accommodations include breakfast and seven days' sightseeing in Tel Aviv, Haifa, Jerusalem and Galilee, and two meals per day in Beersheba and in a kibbutz. Cost for two people sharing a room is $253 deluxe and $194 first class for 14-day excursion; $357 deluxe and $264 first class for 21-day excursion.

The same group air fare ($465) is also available with budget packages of $70 minimum, including airport transfers and sleeping accommodations.

Since its inception in 1963, the bi-annual Jerusalem International Book Fair has experienced rapid growth. In 1967 nearly 1,000 exhibitors from 25 countries displayed more than 20,000 books and journals.

Publishers attending the Book Fair will be shown Israel's extensive low-cost printing facilities.

YOU CAN PICK UP A MINK ON THE WAY TO ISRAEL.- It's as easy as that. For the average housewife the worst part of shopping is making up a list for the supermarket. But for the many stopping off at Schiphol Airport in Amsterdam enroute to Israel via KLM, such a list is sheer pleasure.

A typical list can include a mink stole, bottle of Scotch, Dutch cigars, cine-camera, bottle Balenciaga perfume. All this at the Schiphol Tax and Duty Free Shopping Center above.

PRAISE KOSHER FOOD ON LUFTHANSA

Lufthansa, the German Airlines that recently established a regular air service to Tel Aviv, is being praised for its unusually appetizing kosher food offered by request.

A recent traveler who made the trip from Montreal via Frankfort to Jerusalem told us he had been treated royally on this flight and the kosher food with rabbinical seal was just like home.

1969 FAMILY TRAVEL GUIDE ISRAEL AND ISRAEL/EUROPE AND CRUISES TO ISRAEL

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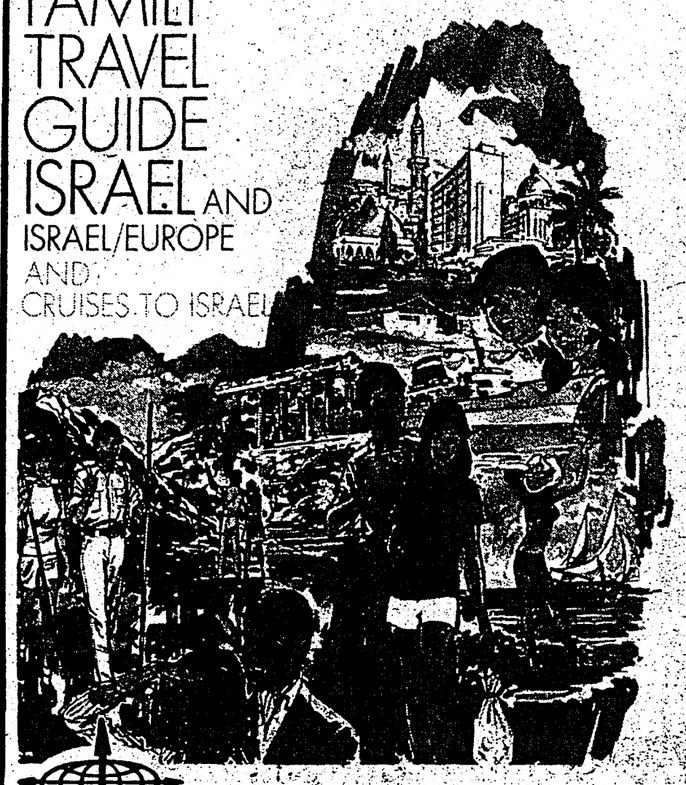

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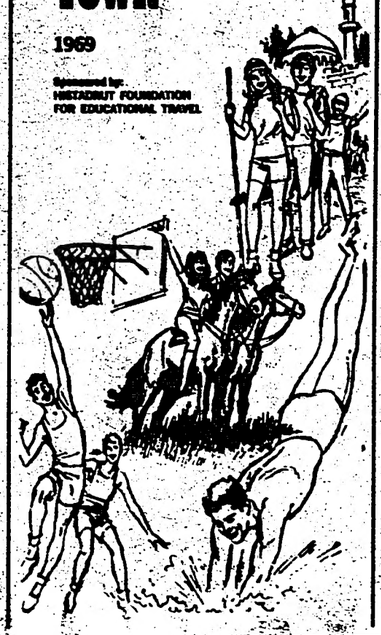

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WOMEN

A day in the life of a waiting wife

Adrienne Nacass — Jerusalem

Waiting. Watching. Watching and waiting. Yet another bus climbs wearily up the hill and as it passes I run to the balcony and strain my eyes, trying to focus on the stop.

A figure in uniform is striding towards the house. The relief is enormous. My mind pictures his familiar profile. My voice and lips form his name. As the man turns into the building next door, I go back into the flat for the 50th time.

The little dog jumps up, tail furiously beating the air, as if trying to comfort me. Dina, the baby, yells at the tail worrying her nose and lifts herself up clinging to my knees. Her face grins up at me.

But all this love and affection do nothing to dispel the horrible loneliness.

The past two months have been an easy routine, revolving around Dina's mealtimes and visiting friends. The Friday of his weekend leaves I try to have everything clean and tidy, ready for a restful Saturday together.

* * * *

Now again the house is clean and tidy, food ready, his present waiting for him. But where is he? Until two weeks ago I had an address of sorts. That was before he changed camps. Since then, not a word; he might be anywhere from Suez to Hermon. Not very much to look at on the map maybe -- but everything when it's your whole country involved with three formidable enemies.

The last bus of the day complains its way up the hill as if the effort really isn't worth making. No one gets off. It roars happily away to take its well-earned Sabbath rest. I sadly shut the door. He wouldn't come now. And yet, he still might.

Yesterday's late night begins to tell on me. I get into bed accompanied by nothing except the thought of the food and biscuits that are the product of that late night. Enough to feed an army, one might say.

* * * *

Dina's stirring never fails to wake me immediately. I lie stiffly, trying not to breathe, waiting for the gentle snore to start up. But it doesn't; instead the characteristic cat-wail the neighbors know so well.

I go to her, quieten her, then return to bed.

Blacky's early morning demands irritate me and his delighted welcome even more so. I let him out and jump back into bed to escape the cold.

The daily routine starts with breakfast and continues as usual.

But today should have been different. It should have been breakfast for three.

There is of course always the thought that, had something happened they would have told me -- somehow.

But how long do I have to wait?

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An informal exchange of views in Jerusalem between Mrs. Eshkol, wife of the Israeli Premier, and Mr. Moshe Dayan, the Defence Minister

TORONTONIANS FOR ISRAEL

WORKING FOR UJA.-Dr. Jerome Gibion (center), associate chairman, Trades and Professions, 1969 United Jewish Appeal-Israel Special Fund, discussing the campaign with the co-chairman of the Optometrists Division, Leonard Schott (left) and Milton Teitel.

REPORT MEETING.-A 1969 UJA Study Mission report meeting held at the home of Philip Granovsky. Irving Nashman and Sam Shainhouse, left, shown with three of the men who traveled on the Mission: Rabbi Harold Lerner; Willie Rosengarten; Max Zuchter. Pledges to help Israel were increased by more than fifty percent over 1968.

THE BACKBONE OF ANY PROJECT.-A cross section of the large audience of close to 400 women who attended recently the annual UJA Day of the Women's Division, 1969 UJA-ISF, at Toronto's Beth Tzedec and showed their commitment by increasing their pledges by more than twenty-nine percent over last year. Mrs. Allen A. Small, chairman, Women's Division, is seen at the center of the head table at the lectern.

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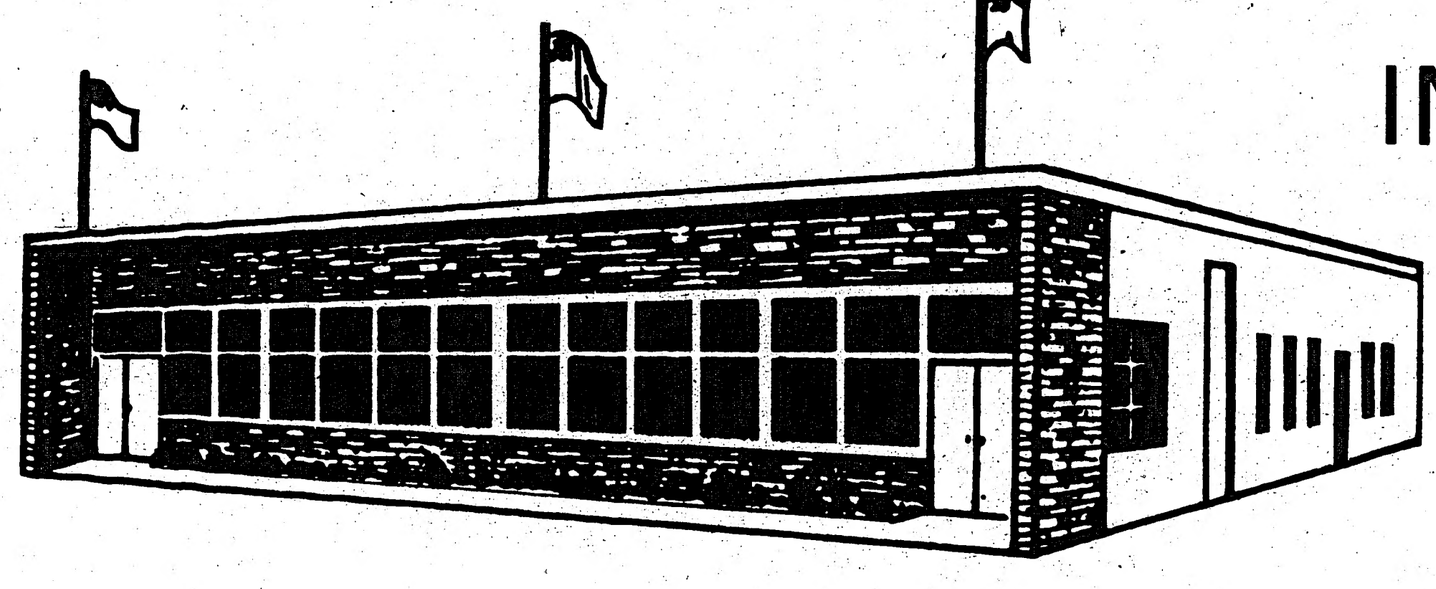

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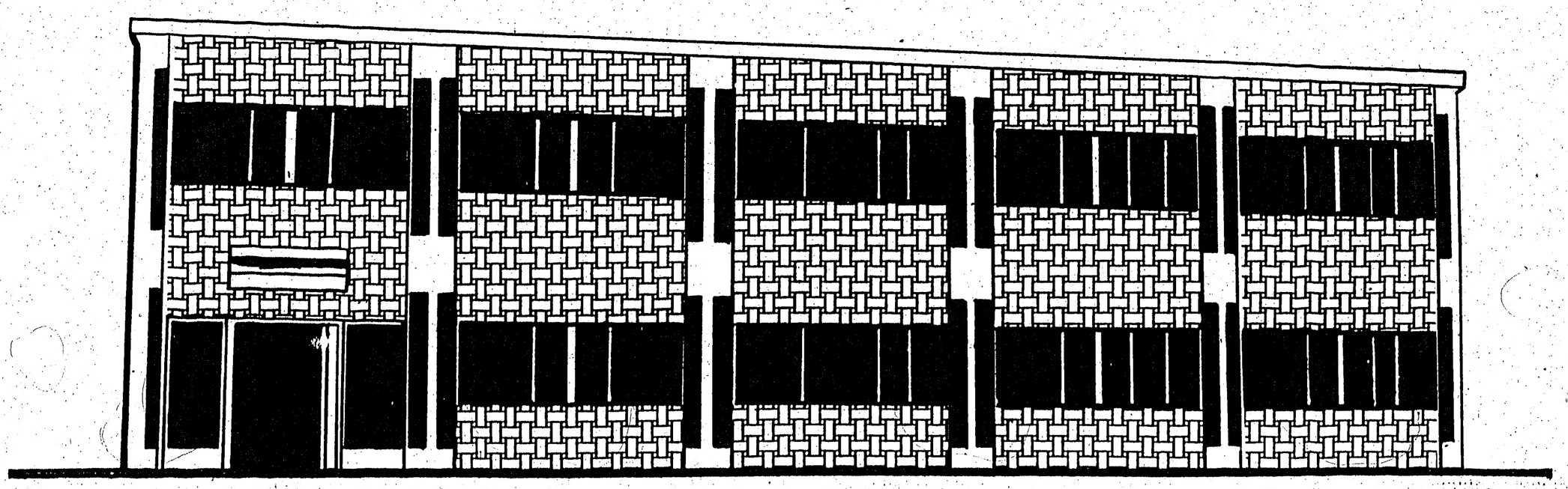


THE ISRAELI FATE OF THE DIASPORA

by David Flusser

Edmund Wilson wrote recently of Prof. David Flusser in "The New Yorker": Though a professor, he is completely unacademic. He is a scholar who loves scholarship for its own sake, not to secure any kind of advancement . . . his mind is too teeming with ideas, which he feels such an urgency to communicate, and one idea so irresistibly suggests another that his conversation becomes overwhelming.

I shall begin on an autobiographical note. At the time when the United Nations voted on the establishment of a Jewish State in Eretz Yisrael, I was on a visit to my native city of Prague. There I addressed a meeting of the Jews of that ancient and splendid community, and in my talk I emphasized two points:

(a) The historic importance of the establishment of a Jewish State.

(b) The close and dialectical bond that would be created, with its establishment, between the Jews of the Diaspora and Israel.

As I am a historian, concerned mainly with the Second Temple period, I referred to several points which had not occurred to them. I explained that what had happened in the days of the Hasmoneans was liable to happen now too, that the establishment of the State was likely to strengthen the Jewish consciousness of those Jews who wish to live in the Diaspora. I emphasized then that that new situation which would be created would be fraught with blessing if the Jews of the new State would not treat those in the Golah as a milch cow, but would assist them to develop their Jewish feelings.

When my remarks were published in the journal of the Prague community, an editorial note was added stating that these were my personal views and that I alone was responsible for them. For the Zionists were opposed to what I had said, because at that time, twenty years ago, there was the widespread idea that the function of Zionism was to liquidate the Diaspora; whereas those who are called assimilationists disagreed with my views because they were quite incapable of imagining that the establishment of the State of Israel would affect them personally. It seems to me that what I said then applies equally well to the present, although today my remarks have, thank God, not the same disquieting novelty as then.

Actually the novelty in the experiences of the Six Day War among Diaspora Jewry derives, if I am not mistaken, not only from feelings of sympathy for the Jewish population in Israel, with its developed Jewish consciousness. It seems to me that behind the sense of identification with the Jews of Israel there lies a historic motif of crucial significance which has its basis in historic reality and which finds expression in vague emotions and in ideology. Perhaps my remarks may prove as disquieting as those I uttered twenty years ago, but I believe I shall not be exaggerating if I say that, whether to our joy or to our sorrow, almost the very existence of the Jews of the Diaspora -- their physical and human existence -- is bound up with that of the Jewish State in Israel. Hence it is the duty of Diaspora Jews, even of non-believers, to pray night and day and do everything in their power for the continued existence of the State of Israel, lest they experience the same human and physical shock which the Jewish Diaspora in Greece experienced in the days of the emperor Trajan, some forty-five years after the destruction of the Second Temple. I refer to the tragic struggle of the Jews in Egypt and North Africa engenered by decades of despair following the destruction of the Temple; the revolts which at that time were definitely not inspired by an exaggerated Zionist spirit. For those Jews spoke Greek, loved the culture and civilization of Greece, and it was certainly with no sense of joy that they did those things which ended so tragically. It was then apparently clear that, despite the good relations of the Roman authorities with the Jews of the Diaspora, the nations around about them felt that after the destruction of their centre in Eretz Yisrael the Jews had lost their sustaining prop and support, and hence this grave crisis came upon the Greek Jews.

In concluding this brief historical survey I wish only to add this: strangely enough, it was just the Jews of Eretz Yisrael who, after the destruction of the Temple, continued to create a vital and vigorous culture, which is reflected in the halakhah and aggadah, and on which Judaism is to this very day based. But Greek Jewry was destroyed and disappeared, lacking as it did those deep cultural roots.

It is now apparently clear that, whether they wish it or not, whether for good or for evil, even in lands such as England, where there is no anti-Semitism, the Jews of the Diaspora are bound up in a fateful bond with the State established in Israel. For it now seems clear to me that if, God forbid, Israel had perished in the Six Day War, there would have been increased scorn, perhaps also an intensified lack of sympathy, and in certain places even hatred, towards those whose fatherland had been destroyed. They would perhaps also have been the object of pity, but this feeling would soon have passed, and the Jew as Jew would have become a feeble creature, soliciting the mercy of others and fearful of the contempt that might be shown to him.

I have unfolded here a viewpoint which is no mere assumption. Friends of mine from Holland told me that at the time of grave danger for Israel, there appeared in shop windows in Holland a Dutch book which had been written some time before but which no shop had previously dared to display for sale. The name of the book is The Death-Throes of Jewry. After three days the book disappeared from the shop windows. My brutal hypothesis is, moreover, based on what American Jews told me of the extent to which their fate depended on that of the State of Israel during those six days and of the danger they could have expected, had we not won.

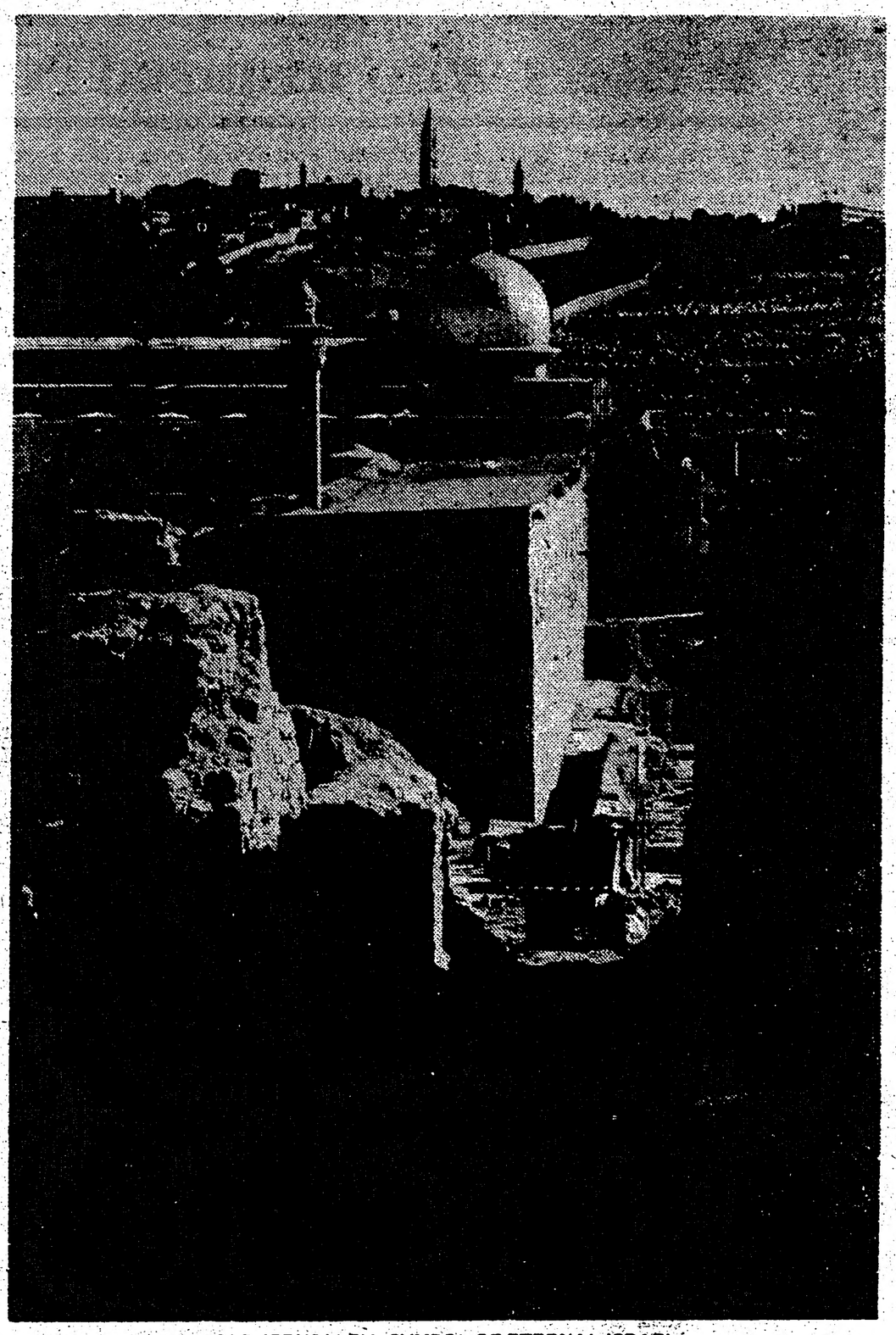
I cannot say that this picture pleases me particularly. I am a Jew and my Jewish consciousness is strong. But first and foremost I am a human being, and every human existence is very dear to me. We in our country did not want this fateful bond with the Jewry of Israel. But on this occasion the laws of history proved stronger than our wishes.

Clearly, Jewish existence outside Israel is a paradoxical one, and I personally can well understand this. For in my youth I was, comparatively speaking, far removed from Jewish values, I felt myself to be a complete Czech. My heart beat faster when I recalled the glorious past of my nation, the Czech nation obviously. I regarded Good King Wenclaus as my king. As for the Hasmoneans and the prophets, they were subjects for sermons on the Day of Atonement. Did I, then, achieve this identification with the Czech people, among whom I felt no anti-Semitism, in an entirely natural manner? Did not my forebears gradually give up, whether consciously or unconsciously, both the observance of the mitzvot and the other distinctive signs of Jewishness, so that I might be able to acquire a love for Good King Wenclaus? How could my father become a senior civil servant if he had continued to keep the Sabbath? And to this very day, my mother, who now lives in united Jerusalem, is amazed at our preoccupation with the Talmud.

And yet, why did my parents tell me that it was worth while for me to marry a Jewish girl? (They did, however, add that as far as possible it was desirable that I should not marry a Jewess from eastern Europe.) Which values did I wish to keep when I began to interest myself in the history of the religion of Moses? And why did my friends in the Czech Jewish Students' Association say that I was taking the Jewish tradition too seriously?

There is nothing new in my remarks when I state the simple fact that the Jew must of necessity disappear if young Jews disobey the empty command of their parents to marry only Jewesses. From all that I have said it is apparent that I do not come to the Jews of the Diaspora and present them with some Zionist categorical imperative. I only want them to know their place. Human life, the life of the individual and of society, is not something eternal. No one can give a guarantee either to a group or to a large society that it will always exist. I as a Jew firmly believe in the eternity of the Jewish people. As for the Jews of the Golah, it seems to me that it is just their identification with a State of theirs that constitutes a necessity dictated by reality. If, after the Six Day War, the Jews of England no longer wish to identify themselves with this small State in Israel and are ashamed of it, I believe that they will emphasize their English loyalties not from a position of strength nor from a love for the human and cultural treasure of the civilization of England, but that they will deny this Jewish part of themselves from a position of weakness. And just as the Jewish State will not be pardoned if in the near future it adopts a position of weakness, so too will the Jews of England not be pardoned by historic reality if they adopt a position of weakness and deny the State.

It may be that after the Six Day War what I said twenty years ago will come to pass with yet greater force, naturally on one condition -- that the Jews of Israel will adopt a sympathetic attitude towards strengthening the Jewish consciousness of the Jews of the Golah. It is possible that with the weakening of national feelings in western Europe, which seems rather doubtful, there will again occur that with which I concluded my remarks twenty years ago, namely, that once again there could arise in the Diaspora Jews like Philo the Alexandrian, who declared: "My fatherland is Alexandria, and my mother city Jerusalem". It is because of this that Philo became one of the most outstanding phenomena in the annals both of Jewry and of humanity.



OLD JERUSALEM: SYMBOL OF ETERNAL ISRAEL

Long hair, short skirt for 'Miss Israel'

One of the most striking features of "Miss Israel", who competed in the "Miss World" contest in London last December is her long, golden hair.

In the 18 years since the "Miss World" contest started, Israel has never before produced a blonde beauty queen.

Mirey Zamir, who is 18 and a sabra, has shining yellow-gold hair, which hangs loose to her waist.

It is like the hair of princesses in fairy tales -- but no fairy tale princess ever wore so short a mini skirt.

She is a model by profession, has green eyes and 35-23-35 statistics, and started to enter beauty contests simply as a means of promoting her modelling career.

In an interview she told me, through an interpreter, that she had never considered any other profession.

But she plans to give it all up when she marries her Israeli boyfriend, who owns properties and a chain of restaurants.

Miss Zamir is the only daughter of immigrant parents from Rumania. She told me that if she became "Miss World", part of her prize money would be used to buy a house for her family.

"Miss Israel" relaxing

ISRAELI TOWNS AND CITIES–

TIBERIAS טבריה

Tiberias was founded by Herod Antipas, on the ruins of an earlier town, some 50 years before the destruction of the Second Temple. Named after the Roman Emperor, it was intended to be the king's capital.

The town and palace were built on the Greek pattern. This annoyed the Pharisees, and the palace was destroyed by Jewish Zealots during the Roman war. The population of Tiberias did not, in fact, join in the revolt; they opened their gates to the Roman general (later Emperor), Vespasian.

* * * *

Towards the end of the second century, Tiberias became the seat of the Sanhedrin (Jewish Supreme Court) after it moved from Yavne. Many famous Talmudic rabbis, such as Rabbi Meir and Rabbi Jose the Galilean, lived there.

Our present Hebrew vowelling system originated in Tiberias, which was long renowned as a Jewish centre of learning.

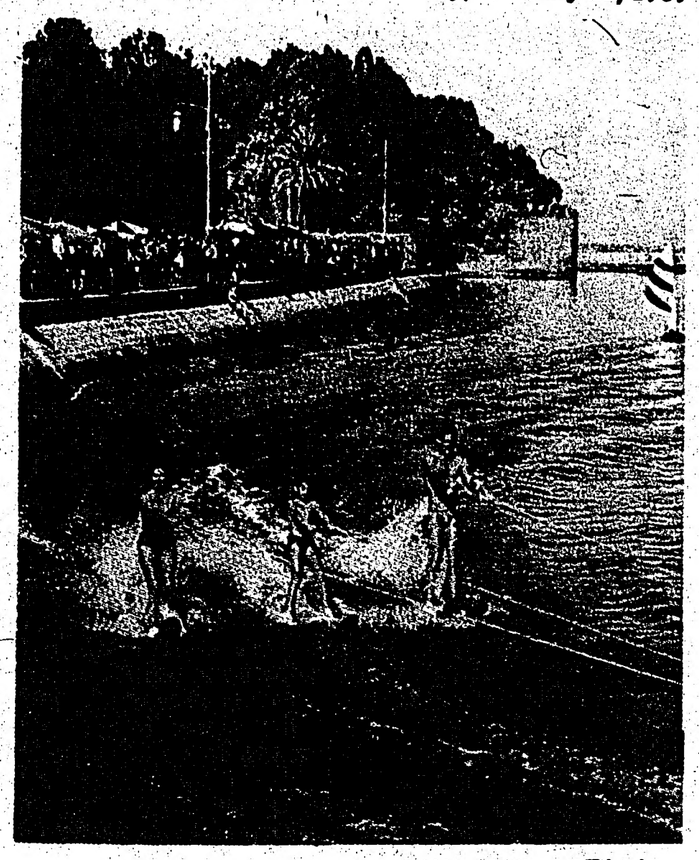
The Crusaders fought many battles in and around the town. The Jewish population dwindled until, in the sixteenth century, there was an attempt to found a small Jewish State under a Spanish Jew, Don Joseph Hanassi.

Don Joseph was adviser to the Sultan and received the title Duke of Naxos. His scheme did not succeed, though some Jews did gradually return to the city, which became one of the four holy cities of Palestine.

The 1948 War of Independence saw most of old Tiberias destroyed. Of the then population of 11,000, some 6,000 were Jews. Their number has since grown to about 22,000.

Tombs of several ancient Jewish scholars -- such as Rabbi Akiva, Rabbi Johanan ben Zakai, Rabbi Meir and the Ramban -- attract many pilgrims to Tiberias. Others have been destroyed, either in wars or in earthquakes which have affected Tiberias from time to time.

The new residential quarter has been built on the hills to the west of the Old City. There, some 1,500 feet above sea level, one has a magnificent view of the whole of the lake.



Water-skiing at Tiberias

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FB 6	14	Su. May 18	Mo. Jun. 02	57.00 [2]
FB 10	13	Su. Jun. 08	Su. Jun. 22	
FB 12	13	Su. Jun. 22	Su. Jul. 06	44.00
FB 15	13	Su. Jul. 13	Su. Jul. 27	
FB 18	13	Su. Aug. 03	Su. Aug. 17	
FB 21	14	Su. Aug. 31	Mo. Sep. 15	13.00 [3]
FB 22	13	We. Sep. 10	We. Sep. 24	
FB 24	13	Tu. Sep. 30	Tu. Oct. 14	

SCHEDULE OF DEPARTURES

Tour No.	No. of Nights	MONTREAL TEL AVIV	TEL AVIV MONTREAL	Seasonal Supplement
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FE 4	20	Su. May 25	Su. Jun. 15	15.50 [3]
FE 5	20	Su. Jun. 22	Su. Jul. 13	44.00
FE 6	20	Su. Jun. 29	Su. Jul. 20	44.00
FE 7	20	Su. Jul. 06	Su. Jul. 27	
FE 8	20	Su. Jul. 13	Su. Aug. 03	
FE 9	20	Su. Jul. 20	Su. Aug. 10	
FE 10	20	Su. Jul. 27	Su. Aug. 17	
FE 11	20	Su. Aug. 03	Su. Aug. 24	
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Who made Israel?

By NATHAN MOR

DAYS OF FIRE: The Secret Story of the Making of Israel. By Samuel Katz. W. H. Allen.

DAYS OF FIRE: The Secret Story of the Making of Israel. By Samuel Katz. W.H. Allen, LONDON.

With the passing of the years the stormy debate over which of the three underground movements should get the lion's share of the credit for bringing about the birth of the State of Israel has subsided somewhat. Yet there lurks the virtual certainty that from time to time the controversy will flare up again, perhaps with even more ferocious intensity. For the issue, despite its apparent simplicity, is highly explosive.

I remember well one of Moshe Sharett's appearances at the first Knesset in 1949, of which I was a member. In terms leaving no room for argument Israel's first Foreign Minister pontificated that it was political Zionism, crowned by the U.N. resolutions of 1947, which had made the most significant contribution.

The Sharett approach, which magnified the role of the Hagana, received official sanction and was duly entered without exception into the school text books.

SEARING PASSION

That is why Shmuel Katz's exciting factual account of those event filled days, as he saw them from his excellent vantage point in the Irgun's high command, is an important publishing achievement. This is not to say that Mr. Katz is absolutely objective at all times, or that one is bound to accept his interpretations as to cause and effect.

With a penatrating inciveness and despite a penchant for understatement, the author has managed to rekindle for the reader the searing passions of those days. His treatment of the "Altalena Affair", that painful chapter IN Israel's history when a ship laden with volunteers and armaments was blown up on Ben Gurion's orders, is but one example. Another is his handling of the abortive attempt by the three rival groups -- Hagans, Irgun and Lechi -- to conquer the Old City of Jerusalem. The plan was thwarted for reasons of high policy, in the hope that it would lead to a peace settlement with King Abdullah of Jodan.

Throughout the book there [illegible] figure of one man hovers the [illegible] -- who -- Zeev Jabotinsky shaped the character of an entire generation of Jewish underground fighters, inspiring them to an extraordinary degree of self-discipline and imbuing them with a spirit and rebellion - when rebellion was what was needed.

WAR OF LIBERATION

For many of us in the underground the fate of the Jews in Europe was the one overriding consideration. It was never far from our thoughts, consciously or unconsciously. We did not have all the facts or the relevant documents that Shmuel Katz talks about, but in those dark nights, lying in our bunks, we could see our mothers and sisters being led to the slaughter, and we were determined that even if the British could accept the situation with equanimity we could not. We would wage our war of liberation without let or hindrance in order to save what little remained of the substance of our nation.

While this may have been Britain's finest hour and while the inhabitants of the British Isles may have possessed qualities that all nations would do well to emulate, we were not living in the British Isles, but in Palestine. And in Palestine the oppressive regime that held us in subjection was getting its orders and approval for its actions from London. We had no alternative but to see this regime and its overlords in Whitehall as enemies who had to be fought and driven from our land if we were to be rid of their yoke.

The love of freedom and hatred of slavery, the cataclysmic Holocaust in Europe and a recognition that we were on the threshold of events that happen only once in history -- these were the things that forged the fighters of the Underground into a body of men and women ready for uncompromising war and unstinting sacrifice. Out of their ranks sprang the heroes whom only death or imprisonment could rob of anonymity. On their deeds the Jewish youth of an independent Israel was educated, an education which was gloriously reflected in the wars of 1948 and 1967.

Nathan (Friedmann-Yellin) Mor became leader of Fighters for the Freedom of Israel (Sternists) upon the death in 1943 of Abraham Stern.

SINAI SAFARI

by A Special Correspondent

Every Sunday morning a touring coachful of expectant tourists and Israelis leaves Tel Aviv headed for the Sinai. Every Thursday evening they return, having covered 1500 miles, their hair full of sand, their bones a bit creaky, but exhilarated by the tour of an area staggering both in historical impact and beauty.

For centuries the Sinai Peninsula, hanging, so to speak, between the African and Asian continents with its southern tip pointing into the Red Sea, has been a transit area for pilgrims and warriors; settlers were few and far between. Its sandy wastes and rough mountain ranges are practically empty and, not surprisingly, devoid of tourist amenities. Regular bus tours are a novelty in Sinai's long history and in the first stage the Egged bus company bases its tours on two points: St. Catherine's monastery; the oil field of Abu Rodeis on the Gulf of Suez. At the latter, accommodation is in stonebuilt dormitories with cold running water but no sanitary plumbing. Taking for a minute a very long step from the sublime, it can be said that St. Catherine's probably has the distinction of having the only flush toilet in Sinai. For the rest, it's outhouses or nature's lap.

Another Sinai hazard is calluses on a certain part of the anatomy that has prolonged contact with the bus seat, especially with the nonspring type used on the two-day trip to St. Catherine's where the absence of roads precludes the use of the tourist coach that covers the rest of the tour. The road mileage and duration of the tour will be reduced when Arkia Inland Airlines enters the scene and takes one stretch from or back to Tel Aviv under its wing.

The traveler in the Sinai joins a tradition that is no less than 33 centuries old, dating back to the exodus of the children of Israel from Egypt. Their wandering through the desert for 40 years, so full of revelations and disappointments, exaltation and despair, was one of the most momentous journeys in history and has left its mark on mankind. In this inhospitable land they searched for their identity and worked out a moral code that was bequeathed to the whole of western civilization.

Opinions differ as to the route taken by Moses when he led the Israelites out of Egypt on their way to the Promised Land. Some indication may or may not be had from the various locations to which the Bedouin today still attach the name Moses (frequently in this part of the world Arab names are the only link with the past that permit identification of historical sites). Thus today's traveler in Sinai comes across such places as: Ayun Moussa, the springs of Moses; Hamam Sidna Moussa, the hot springs of our Lord Moses; and, most important, Jebel Moussa, Mount Moses.

Christian tradition also identifies Jebel Moussa, at 7,500 feet one of Sinai's highest mountains, as the Biblical Mount Sinai where Moses received the Ten Commandments. Since the second century hermit monks have come to this desolate but beautiful area to live in caves. Driving on a sandy track surrounded by stark, bare mountains with only here and there a stunted bush or some scraggly undergrowth, you wonder how anyone can keep alive in such inhospitable conditions. The answer comes with the suddenness of a thunderclap, an oasis the size of a small town, with thousands of palm trees, flowers, vegetable plots and, most amazing of all, the babbling sound of water. Years can pass without a single raindrop falling here, but the mountain tops get both snow and rain and the water penetrates underground to emerge here and there throughout the peninsula.

This is the Faran oasis and the St. Catherine Monastery runs a farm here from which it gets vegetables, dates and fruit. It also provides an idyllic setting for a romantic cup of coffee under a leafy roof of vines. The most unbelievable touch of all - you think it all a mirage - are flowering mirage - are flowering bushes. The dominant sound is the excited twitter of the Bedouin children whose assets, rather than their voices, are their looks - every one a hand-picked, dark skinned, jet-eyed beauty which other societies manage to produce on an average of one of a hundred. They rapidly have accustomed themselves to the busloads of transient tourists and decisively decline the sausage from their lunch boxes while demanding the bread, cake and biscuits.

The sand track continues to mount very gradually and with it the sense of suspense of the travelers bound for St. Catherine's. Vegetation is back to almost nil; here and there a lonely camel carries a lazily jogging Bedouin from nowhere to nowhere. The mountains become higher and steeper. Suddenly it is there, at the foot of the mountains, huddled inside mighty stone ramparts.

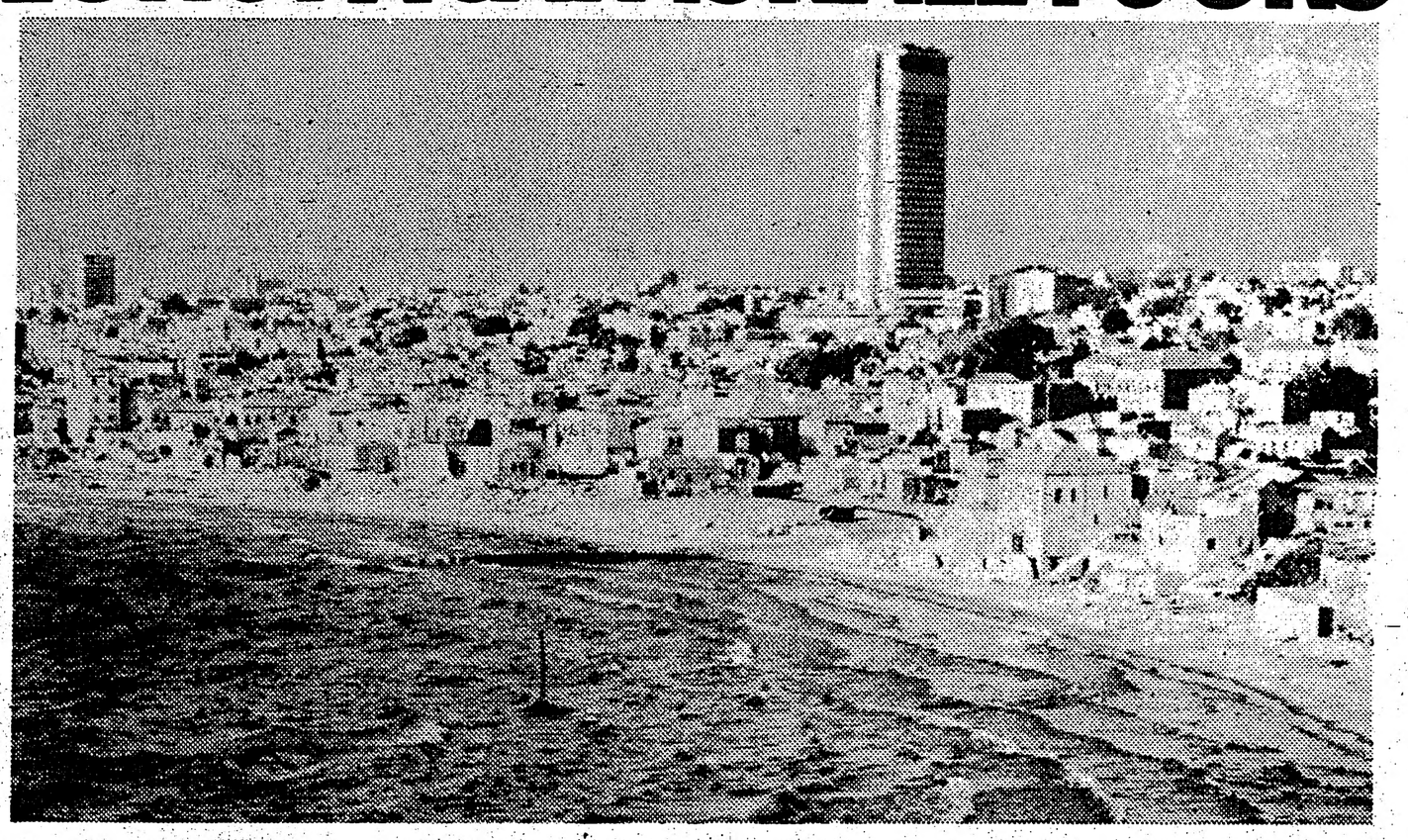
When the Emperor Justinian built the monastery in the 5th century, C.E., he did so to protect the hundreds of monks living in the area who were prey to attacks from roaming bands of Saracens. His builders did the job so well that the building today is not materially different from Justinian's original and it is one of the oldest buildings on earth in continuous use. Not only have the monks practised their rites here for 14 centuries but they have accumulated a collection of icons that is unsurpassed and a library second only to that of the Vatican in size and importance of manuscripts. The remoteness of the site preserved these treasures while similar gems were plundered in Europe and the Middle East, and it is this same remoteness that makes their presence here all the more amazing.

The site selected for the monastery was that which the monks believed to be the place of the burning bush from which God spoke to Moses; the Monastery took the name of the site. Only in the 11th century was the name changed to St. Catherine's, after the bones of the martyr allegedly were found on the mountain peak next to Mount Moses.

The ascent to Mount Moses, a climb of 2500 feet, begins in the dark several hours before sunset. The

(cont. on page 12)

EUROPACAR ISRAEL TOURS



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SINAI SAFARI

(cont. from page 11)

first rays of the sun pick out the more prominent mountain ridges and turn them into glowing red embers on a bluish black mass. As the sun rises, the red gradually gains on the dark parts until the whole southern part of the peninsula lies at your feet, a mass of red ridges bordered by the blue smudges of the Gulf of Suez in the west and the Gulf of Eilat in the east. It is a sight that leaves the most garrulous climber speechless.

The trip to St. Catherine's and Mount Moses and back to the base at Abu Rodeis takes two days, with overnight at the monastery, and is for most people the highlight of the Sinai tour. Other interesting visits are made to the extreme southern tip of the peninsula halfway between the Asian and African shores of the Red Sea, and to the coast opposite the island of Tiran, so much in the news before and during the Six Day War. Whenever and wherever the itinerary permits, there is swimming and skin diving at some of the loveliest and most secluded beaches in Africa or Asia. (The geographers have decided they are in Asia.)

The Egged company also runs three-day tours that do not include St. Catherine's. Travelers are advised to take along a pair of sheets for the Abu Rodeis camp does not have enough water for laundry facilities. St. Catherine's does provide sheets. Breakfast and dinner are served in the austere dining hall at Abu Rodeis but the food is not austere and is surprisingly good for a desert camp. Lunch boxes are taken along every day for desert picnics. The tour costs 275 Israeli pounds, including accommodation and meals; the price will remain unchanged when part of the itinerary will be carried out by air.

A fringe benefit of the tour are the social contacts. Forty people from all parts of the world together on a bus for five days inevitably produce a spirit of comradeship and even friendships. Many Israelis take the tour and for the visitor from abroad this is one excellent way of getting to know them.

ISRAEL RAMBLER

(cont. from page 2)

part of the larger facilities of a refurbished Turkish caravanserie. The smell of the old camel caravans thoughtfully has been removed, but the entire setting offers an experience to be cherished. The club is open from 9 p.m. to 2 a.m.

Not too far away in miles but ages away in time is the new museum at the foot of Mount Masada (eastern side). It contains a display of the artifacts found at the site during the famous dig by Professor Yigael Yadin. Near the museum is a Youth hostel and the Masada Motel. Many visitors will stay at Arad on the western side of the mountain and make the easier ascent to the summit available on that side. The eastern side offers a more difficult climb, but one that is considerably more satisfying from all standpoints. If comfort is your aim, forgo the museum and climb from the west.

March is an ideal period to visit Israel. It is spring and the hills already are showing their new coat of green. Off-season fares are still in affect until March 14th. To top it off the festive holiday of Purim is an off-season attraction. Rain is possible though not too common. Between the price and the holiday, it is a good time to take that long-planned Israel trip.

A note to all travelers: The number of people who go off on a trip with an "I will find what I will find" attitude is astounding. Invest a few dollars in some good guidebooks and other publications about the place you will visit. Get some maps and plan the exact route you will cover. The longer and more thoroughly you prepare, the more fun your actual trip will be. The heightened expectation makes the difference. With luck you will catch your guide in an error (yes, this even happens in Israel). Get the knowledge before you leave . . . let it come to life in physical form while you tour.

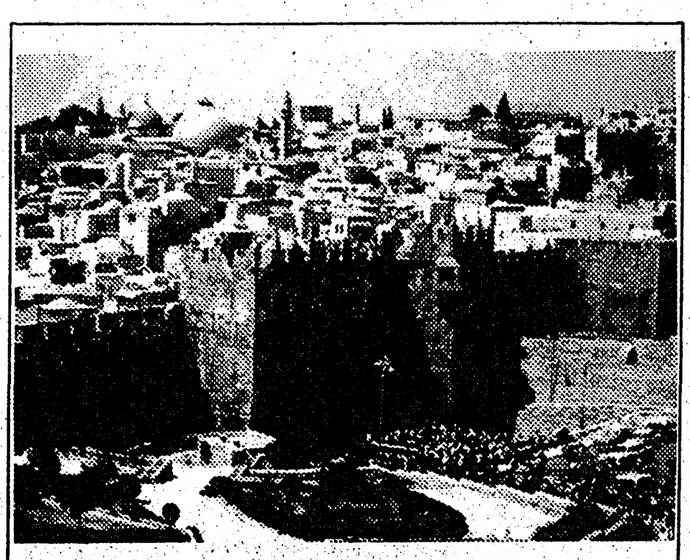
More and more people are considering Israel as a place to vacation as well as to tour. People taking the second trip often return to spend more time at those places they had but a glimpse of the first time around. The small seashore towns are particularly attractive. Israel is a long way to travel for a suntan but, then again, why come back with "pilgrim's pallor"? There is a warm Mediterranean sun that should be enjoyed.

Since I am in the business of giving advice . . . Do not overload your Israel itinerary. If at all possible, allow some free time. Israel is a small country but it measures 2,000 years in depth. To see Israel in depth you need time. Do not be afraid to go out on your own and ask questions. Many people in the country speak English, many speak Yiddish. You even can try your high school French. At its worst you will have to talk with your hands, and what can be bad about that in Israel? With Israeli hospitality as it is, you are apt to end up with an invitation to dinner or a free guide.

If, despite all, a limited stay makes it necessary for you to compress your tour, consider Arkia Inland Airlines, one day Sinai Air Tour. There is no more comfortable way to cover ground fast, and the tour is full of interest.

Going up to Mount Sinai is recommended only for those with a considerable amount of time to invest and who also wish to challenge desert travel. Visitors on the Sinai land tours are fairly warned that sanitary facilities on the Sinai land tour are primitive.

If you have already decided to go to Israel but have not yet made arrangements, call one of the travel agents advertising in this publication. He is an expert and will be glad to advise you on how to go about it. If you need more information concerning Israel, contact me at the Israel Government Tourist Office at Montreal, 1118 St. Catherine St. W. I or one of the people in the office will be glad to tell you more about our country.



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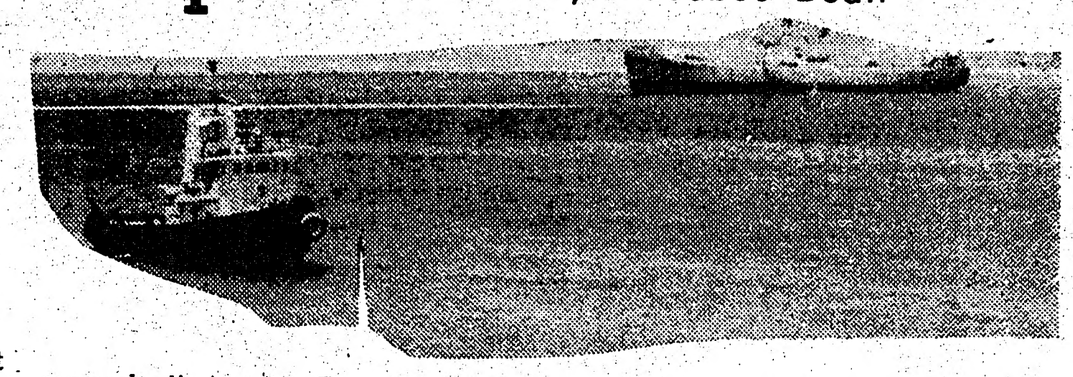
Portrait of a port

by Macabee Dean

ASHDOD



A port is the commercial meeting point between sea and land, a huge conglomeration of heavy machinery, winches and cranes to handle load goods, a series of customs sheds, ware-houses and railway sidings.

But a Port is first and foremost a group of men. Some work in offices performing tasks not greatly different from most office workers; some work outside on the wharves and loading platforms. Their work demands a combination of skills, both physical and mental. The port workers are key links, which, if paralyzed, create a chain reaction of disruptions, disputes and problems in the country's economy.

Stevedores are notorious for their inclination to liven up their work with a sort of running war with "the bosses." And the unsettled conditions of their work -- one week paying generous overtime as several ships dock together with mixed cargoes, the next bringing under-employment in a half empty port --contributes to their attitude.

Much of the friction is avoidable. It is often created by the men themselves to press demands for higher wages. Such was the case at Haifa Port for decades.

When Ashdod Port was opened at the end of 1965, the management decided -- even took an oath -- that the youngest of Israel's ports would open up a new era in labour-management relationships. The mistakes of Haifa would not be brought south.

Ashdod recently celebrated its third anniversary. Has it been successful in its avowed purpose of establishing a "new way of life in labour-management relationships?"

If you put this question to Mr. Arnon Gafny, 36-year-old Director of Ashdod Port, yout get an optimistic smile as well as an answer.

"I believe we are past the worse," he says. "Most of our difficulties have been thrashed out. Of course, there will be difficulties in the future. But I think they will be on a different level, that level of the 'normal' labour-management friction which plagues every concern! I would go so far as to say it's inevitable here -- as it is in every other undertaking throbbing with life. Conditions change: bigger ships will berth; cargoes may be "containerized"; some stevedores will be pensioned off; others will obtain work in their place. There will always be problems as long as there is progress; the question is, of course, how to cut the problems down so progress is not hindered."

Mr. Gafny was not Ashdod Port's Director from its inception. An economist by profession (Hebrew University), he was called out of the anonymity of the Ports Authority Budget Department, to replace Capt. Enrico Levi, who had tendered his resignation following a labour dispute.

But Mr. Gafny is familiar with the situation; and he has a mass of documents at his elbow to refresh his memory.

"The Director-General of the Ports Authority, Aluf Haim Laskov, set up a management staff to run this port two years before it was opened. The purpose was simple: to study all the potential problems and to work out tentative solutions.

"The principles underlying the new Port were simple: first of all to start out afresh; Haifa would not be our prototype, nor would be any other port. We would take the best examples wherever we found them. And moreover, we demanded one thing: to honour agreements, written or otherwise. And we were determined to employ, from the very start, only the best men available."

This was the objective; and this was the result: on the eve of the opening of the port on November 21 1965 -- there was a strike.

Depite the principle "of employing the best men," Ashdod started off being saddled with two groups of workers. "They might have been the best available -- and many have proved this. But we were forced to take them regardless of how they were to turn out in the future," Mr. Gafny says.

The first group was of 300 workers from the now defunct Tel Aviv and Jaffa Ports. They were familiar with the work; they also brought with them their own "peculiar Haifa habits." They had been used to a style in which the word "discipline" was vague; they were used to a "job and finish" system under which they were paid overtime just to work at a normal pace; they were used to coming to work late.

"But here at Ashdod, we demanded that they turn up for work on time; we made all sorts of demands which would have seemed natural to anyone who had worked under normal conditions."

These demands led to friction with the "Tel Aviv and Jaffa Port workers." But there were two other problems to overcome. Of the 300 former employees at Tel Aviv and Jaffa, only 250 agreed to come to live in Ashdod; the others commuted or gave up their work privileges. But to settle 250 families in a new place, considered quite primitive after Tel Aviv, entailed a lot of personal adjustments. The second problem was that the "migrants" did not exactly see eye-to-eye with the other workers "and they were often at knives point."

* * *

The other workers were 200 men who, as employees of Solel Boneh, had helped build the Port. Most of them lived in Ashdod. They had been led to understand that they would receive work (with equal rights) as stevedores after the Port was opened. And it was this ground which staged a strike -- barring the administration from entering the Port -- early in November, 1965. Finally, it was decided to employ any person employed by Solel Boneh for two years with December 31, 1963 being the "determining day."

A running war began between the two groups over job classifications. Gradually, they settled down into a homogeneous mass.

"We objected to employing these two groups en masse." Mr. Gafny recalls. "But looking back today, we could not have visualized that our problem would soon be a shortage of workers, not a surplus. Today, we employ 1,200 men."

The administration began drawing up a labour contract. It was to be based on fair practices; it was aimed at obviating the development of the situation which had reigned in Haifa. Some progress was made along these lines.

Then came the "Crisis of the Forty."

Forty employees of Solel Boneh, who had started to work for that organization on the Port in 1964 (after the December 31, 1963 'determining day') turned up at the Port and demanded to be employed.

"We answered briefly," Mr. Gafny recalls. "We told them that we had signed a contract which limited us to 500 men; we believed in honouring contracts. Moreover, we didn't need any more workers. We were in the midst of the recession then. And you can't just force an employer to 'hire men on fictious jobs just to give them employment'."

The Ashdod Workers Council refused to back up the demands of the '40', who promptly began a hunger strike.

After some negotiations, the Minister of Labour, Mr. Yigael Allon, was called in as the sole arbitrator.

He ruled: "These 40 men have no legal claim on obtaining employment, but... They had been led to believe by their former employers that work was waiting for them in the Port. So...They were to be given 'minimum work conditions.' This means that if they had worked 300 days during the past two years for the Port (which they hadn't), they were to be given the first right on 14 days work each month at the Port.

"As it turned out," Mr. Gafny says, "the Port was growing and although we didn't need these 40 then, we did a short time later, so the matter was finally settled."

(At this time the former Port Director, Capt. Enrico Levi, quit his job since he couldn't accept the "principle that principles are not principles," i.e., the agreement not to accept the 40 workers had been violated.)

Work on drawing up the "labour contract" continued, and it was accepted on July 16, 1966. "This was to be our 'Bible' on ending friction between labour and management."

The contract envisioned a three-stage process for thrashing out difficulties. In the first stage, representatives of the Ports Authority would meet with those of the Workers Committee; in the second stage with the national committee of the workers committee; in the third with representatives of the Workers Council or of the Histadrut. If all this failed, then a parity committee would be set up.

The contract faced its first test immediately after the Six Day War. Under the agreement, if any courses were to be given for advanced training, an internal tender was to be issued. If insufficient candidates turned up, an external tender was to be issued. Due to the Six Day War, issuance of the internal tender (scheduled for the end of May) was postponed until August. Due to the lateness, it was decided to issue both the internal and external tenders simultaneously, with preference given to those already working at the Port, i.e., those who could qualify under the internal tender. Twenty-three persons, who were to be trained as foreman, were required.

Twelve were selected by the internal tender: eleven from

(cont. on page 15)

Canadian camp in Israel

This summer Camp Canada in Israel will function for the first time. The newly formed, nonprofit summer camp will be based at Ein Hashofet in the Jezreal Valley.

The itinerary is both unique and exciting. Campers, consisting of Canadians and Americans with a workable knowledge of Hebrew, will be treated to a Mediterranean cruise as part of the overall program, they will tour Athens, work in Israel's land, fields and forests, visit cities and historical sites and study at the modern secondary school and gymnasium at the kibbutz as well as participate in Israel's cultural life.

The camp will be open from July 3rd to August 20th for boys and girls within the ages of 15 to 18 years.

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THE EL AL STORY

By DAVID PELA

El Al, now proudly celebrating its 20th birthday, is no ordinary airline. It was not established purely for commercial or prestige reasons, but as a vital necessity, to provide an air bridge between a country surrounded by hostile nations and the outside world.

The fact that it has also succeeded in breaking into the big league of world airlines, makes a handsome profit and earns valuable foreign currency for Israel is a tribute to the dedicated men who have guided Al Al over the years, who ensured that the most modern aircraft were obtained, that the airline's services and safety standards were second to none.

El Al's early days were difficult, its equipment poor, its capital limited. It was an airline living on a shoestring, flying Army surplus equipment. But this period of crisis gave it a flexibility which has proved its strong point. By mid-1949 it was flying scheduled routes to Rome and Paris with DC4s and C46s. A year later Constellations were obtained and routes expanded to London, New York, Johannesburg and many European centres. But during this period El Al was competing with established and wealthy airlines with more modern aircraft.

BOLD MOVE

Seven lean years followed. Then, in 1957, came a bold decision by the Israeli Government, the majority shareholder of El Al (Zim, the Histadrut and the Jewish Agency hold minority shares) which put El Al among the top international airlines. It decided to acquire four of the most modern aircraft then available -- the Bristol Britannia jet-prop airliners.

In December, 1957, when other airlines were still flying the conventional piston-engined aircraft, the first of El Al's new fleet of Britannias crossed the Atlantic to win for Israel the New York -London speed record for commercial aircraft. Within a year, El Al had doubled its share of the Atlantic traffic. And it has remained a powerful force in this area ever since, with one of the highest load factors among the airlines competing for

Phillip Harris
EL-AL MANAGER FOR CANADA

the European and North American markets.

El Al's fleet now consists of seven Boeing jets. Two more will be acquired this year and a third has been ordered. With the vision that has kept El Al among the world's most progressive airlines, its management has also ordered two Boeing 747 (Jumbo) jets, to be delivered in 1971, as well as two of the American SST (supersonic) aircraft, due late in the '70s. El Al paid deposits for the supersonic airliners five years ago, ensuring delivery within the first year of production.

The airline's main peacetime aims are, of course, to bring tourists to Israel and to help the export drive by flying agricultural and industrial products abroad. But during periods of emergency it has also played a life-saving role by bringing large numbers of threatened Oriental Jews to Israel. And during both the 1956 and 1967 wars, when foreign airlines stopped their services to Israel, El Al had the additional task of bringing important supplies to Israel speedily, as well as maintaining vital links with the outside world.

With its comparatively small fleet, El Al ranges the world. It has three major route patterns. Most important economically is the North Atlantic service, between New York and the main European centres. A second network links Tel Aviv with most of Europe's capitals, including, of course, London (there are frequent direct flights in each direction). The third comprises El Al's African route linking Israel with Nairobi and Johannesburg.

Flying time on this third route has been cut dramatically now that the airline is able to fly over the Red Sea. Before the 1967 war El Al was forced to fly a circuitous route avoiding hostile and unfriendly African and Asian countries. Instead of the direct distance of 2,000 miles El Al aircraft were forced to fly more than double this mileage to reach their destination. This year the airline is increasing its African flights and studying the possibility of flying to South America via Africa, and also to the Far East.

An important new route added recently was to Rumania and this is being extended to connect Eastern Europe and the United States. The growing air links between Rumania and Israel are not without political significance at a time when all other East European countries have severed relations with the Jewish State.

Despite its world-wide commitments, El Al has not overlooked "local" routes to centres like Tehran, Istanbul and Cyprus. Regular services are operated to these centres, sometimes with the aid of Arkia, Israel's fast-growing internal airline.

Since the Six Day War, tourism to Israel has increased at a fantastic rate and El Al, which spends considerable sums of money in promoting tourism to Israel, has rightly cashed in, emerging as Israel's largest dollar-earner (for any single business institution) in this boom period. It brings in about 50 per cent of the tourists who come to Israel by air and is also playing a vital role in the development of the hotel and tourist industry.

A new El Al subsidiary, Teshet (an abbreviation of the Hebrew words for Tourist and Aviation Services) has been formed to prepare for the mass tourist influx expected in the next few years with the advent of the giant Jumbo jets. This is in line with the pattern established by other leading airlines. The aim is to provide services on the ground to tourists arriving on inclusive tours with El Al.

Another important branch of El Al is its catering service and especially the kosher food depot at Heathrow Airport. This is a highly modern plant, under expert supervision, and supplies not only El Al aircraft but other airlines requesting kosher food for passengers.

El Al adopted this smart uniform for its stewardesses.

SKILLED PERSONNEL

When El Al was established none of its pilots, and few of its skilled employees, were Israelis. Today the airline is more than 90 per cent Israeli, thanks to the proficiency of the training school at Lydda Airport, headquarters of the airline. It is, incidentally, probably the only airline in the world which has a woman in a senior technical post. She is Aviva Glezer, chief simulator instructor on the Boeing 707. This attractive and versatile woman who has mastered eight languages has made a big impact in what is normally a man's world and has acquired an honorary captain's license.

El Al personnel are as skilful on the ground as in the air. All airframe and engine maintenance is carried out at the Lydda base, usually at night, ensuring one of the highest daily rates of aircraft utilization in the world. El Al also manufactures much of its own ground equipment.

Mr. Mordechai Ben-Air, the farsighted president of El Al, is optimistic about the airline's future. He expects air traffic to Israel to more than double in the next six years and to increase by a further 50 per cent by the end of the '70s. With Mr. Ben-Ari and his energetic team at the helm, it is safe to prophesy that El Al will continue to enjoy the support of Jewish passengers on both sides of the Atlantic and share in the tourist boom.

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ASHDOD - Portrait of a port

(cont. from page 13)

the external. One day after the foremen's course started, the workers set up pickets, claiming the selection of the candidates had not been legal. The Workers Committee -- a new one had just been elected -- refused to utilize the "three steps" of the dispute-settling arrangement. But even the Workers Council ordered the pickets away: but this failed to settle the dispute.

On September 21, 1967, the Port decided to reverse the two parts of the course, to put practice before theory, and sent the 23 men into the port to learn their new jobs as apprentices. This led to a general strike of all the workers. Finally Mr. Aharon Becker, Secretary-General of the Histadrut, stepped in and a parity committee was set up. Its decision: the course should continue with all the 23 men, (though the committee noted the Port had erred in issuing both tenders together).

A current dispute concerns a much more serious problem: should the workers get paid according to "measured norms" or should they work according to the "contract" system established for years in Haifa? (Under the latter, a work gang bargained on how much it should be paid for each cargo shifted.) A system of "cargo agreements" gradually emerged, each dependent on the relative bargaining power of labour and management at the time. Workers would run to unload some cargoes; they would all turn up sick when others were to be loaded--the cargoes on which they made less money.

In Ashdod, it was decided to adopt the "measured norm" system, and in return for "severing the connection with the Haifa practices," Ashdod Port agreed to give them a "budgetary pension", i.e., the pension would be paid out of the Port Authority's budget.

Negotiations dragged on. Despite their previous agreement the workers began a slow-down strike in February, 1966, to force Ashdod Port to accept the "Haifa conditions." (They also demanded that in addition they receive "open-sea-pay," as was customary in Tel Aviv-Jaffa Ports, although there was no "open sea" in Ashdod.)

Finally the Histadrut, backed by Prime Minister Levi Eshkol, ruled for "measured norms." In March, 1966, an agreement was reached -- but not signed -- on setting up these norms which were to be worked out by joint management-labour productivity councils.

Management kept demanding a signature; it only got a second go-slow strike, but finally on December 12, 1967, the "measured norms" agreement was signed by the Ashdod Labour Council and productivity councils set up. In August, 1968, however, the workers refused to sign the final agreement and began boycotting the sessions of the productivity councils.

This is the situation today. But the workers are becoming more hesitant in their stand.

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Mr. Gafny concludes: "They are good workers, but they have been misled time and time again by the Haifa situation. It's hard to drive home to them that under the 'measured norms' agreement they will get an honest day's pay for an honest day's work. And moreover, if Haifa Port lost IL400,000 a month in 1967-68, we here in Ashdod earned an annual profit of IL600,000 in the same year."

"We are doing everything to see that our workers get equal treatment in regard to advancement in work and in regard to pay -- we don't have any favourite gangs here who get the easiest cargoes to unload. And we can say, that despite all the difficulties we have had the men at Ashdod show promise of being one of the best port labour forces in the world."

Fashion in the Sinai desert?

An Israeli professor of philosophy, Yitzhak Margalit, who works on a kibbutz

Lily Wilkovicky was the first to open a boutique in Dizengoff Passage -- and it was the first boutique for men in the country. According to Lily the balance between the sexes with regard to fashion is just about right. Men dress as decoratively as women -- well, almost. At any rate, the constant parade of "black pants and white shirts" along Dizengoff is a thing of the past.

The clientele of Boutique Hermes consists mostly of young actors, artists and Bohemians. Architects order their ties here and a few older men order shirts and trousers privately. The boutique is more like a little club, with clients dropping in to chat.

Lily goes abroad every year to bring in the latest men's fashions from America, France and Italy and a great deal from Carnaby Street in London. She adapts the English ideas to Israeli export materials.

What about the image of the sweating Israeli male in Sinai? One does not rule out the other. Lily's idea is that the Israeli man is definitely fashion conscious, you could say even dandy. He knows what he wants.

They are influenced by films and "pop" groups. A boy will come in and say: "Did you see such and such a film, where the star wore a shirt I would like?" So Lily goes to see the film and gets new ideas.

Boutique Hermes also makes costumes for Israeli "pop" groups based on what the Beatles and the Rolling Stones are wearing. Lily has produced costumes for several Israeli films.

Lily enjoys working with men, but one thing upsets her. Israeli men love to bargain over the price. "That's for the market. It's just not suitable in a boutique. I look at it as a Mediterranean sickness."

There is another problem. Women like to tell their menfolk what they should wear, and often a man will go home and consult his wife or girl friend before he decides on a purchase.

"Women wear the trousers when it comes to men's fashions," says Lily, with a smile.

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Two North African Jews in Beersheba's vegetable market

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